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More Moaning at the Bar

IT appears that the Attorney General of the United States, the president of the American Bar Association, and the editor of the Association's *Journal*, are hard at work examining the consciences of some of their professional brethren. Now to aid a man in examining his conscience, when he is not even aware that he has one, is a distinctly good deed, a spiritual work of mercy that blesses while it sears, and we hope that these learned gentlemen will stick to the hallowed path upon which they have entered. Yet if a layman might obtrude a word, he would say that in their hot zeal these legal lights were passing over in silence a large number of consciences which disuse had atrophied, or misuse abolished.

To line I. Catchem and U. Cheatem with stripes is an easy task, for undoubtedly they consort with thieves, and all the world knows it. But what of those eminent personages who consort with thieves—there is no other word—of wider ambitions, and of irresistible appetites for the property of their neighbors? It is one thing to chastise an ambulance chaser, but quite another to breathe a word against those members of the profession who engineer schemes which, now and then, the Supreme Court rightly describes as "tainted with fraud and corruption." The lawyer who instructs his client in the fashionable art of manufacturing an alibi, or of purchasing a member of the jury is certainly a bad citizen. But in what terms will the bar characterize the lawyer who teaches the heads of a brokerage house how to dispose of worthless securities, without falling afoul of the statutes? If the conscience of Catchem and Cheatem is to be examined, the profession cannot in justice dismiss with a smile of approval those of its members who can teach a cor-

poration how to drive a coach and four through any statute ever devised by Congress.

The president of the American Bar Association doubtless spoke from experience when some weeks ago he warned the students at Harvard that no man could be a good lawyer if his chief objective was money. Money corrupts whatever it touches, and it must be reluctantly admitted that today no profession is wholly free from that corrupting touch. We live, as Pius XI has sadly observed, in an age of avarice, and in this commercial day the lawyer is more exposed to the allurements of this vice than the members of any other profession. For commerce means legal conflict and regulation, and the lawyer who in this field uses his profession primarily as a means of acquiring wealth soon loses his appreciation of moral values. To him, whatever the law allows, or whatever ingenuity and perseverance can extort from it, becomes the standard of what is right and just, and he is apt to defend this conduct by alleging his duty to his client.

It is obvious, however, that no man can be under an obligation to do what is in itself unjust or uncharitable. Of Lincoln, the country lawyer, it was said by David Davis, afterwards an Associate Justice of the Supreme Court, "Mr. Lincoln thought his duty to his client extended to what was honorable and high-minded, just and noble—nothing further." When a legal claim which the law might, and probably would, allow, seemed to him to conflict with higher rights, he would decline to urge the claim.

Yes, [he once said to a client] we can doubtless gain your case for you, and we can also set a whole neighborhood at loggerheads; we can distress a widowed mother and her six fatherless children, and thereby get for you \$600 to which you seem to have a legal claim, but which rightfully belongs, it appears to me, as much to the woman and her children as it does to you. *You must*

remember that some things legally right are not morally right. We shall not take your case.

"You must remember that some things legally right are not morally right." If every lawyer acted on that principle, the Bar Association would not be wondering what step were best taken to rid the profession of its unsound members, especially those in the upper reaches. Many lawyers, it need hardly be said, act habitually on that principle, but it must be admitted that too many claim their pound of flesh, whatever be the effect upon the community or upon their profession.

Perhaps it is old fashioned to quote Lincoln in these bustling days, but justice, charity, kindliness, and magnanimity are virtues which every professional man must carefully cultivate, if he is to be loyal to the spirit and to the best traditions of his profession. To the lawyer, they are particularly necessary because of the position which today he occupies in his community. He works in his clients, and when through them corruption flourishes in commerce and finance, in politics and in government, upon his head the blame must rest. Let us have a reform of the bar, to the full extent that reform is needed, but, in our judgment, reform should begin at the top.

Radio Censorship

UNDER the Twenty-first Amendment, the manufacture and sale of alcoholic beverages in States which permit the traffic are legal. But it does not appear to be legal, in every sense, for a dealer to advertise his wares over the radio. According to press reports, the Government does not forbid such advertising, but only discourages it on the ground that many citizens find it offensive. It is further "understood" that radio stations which disregard this advice must be ready to take the consequences when cases in dispute are argued before the Federal Radio Commission.

This is not censorship, in the strict sense, but it is not far from censorship. Conceivably, the Government might interfere to prevent breaches of good taste, when it would hesitate to interfere with the citizen's constitutional right of free speech guaranteed under the First Amendment. But the danger is always present. Government officials are not noted for the scrupulous care with which they exercise their limited authority; like the rest of us, they tend to expand the orbit of their commission. Thus it is quite possible that the more zealous among them might condemn a perfectly proper criticism of the President's Recovery program, on the ground that it was in bad taste. It is also quite possible that an intimation of this opinion might cause the radio officials to close their facilities to any speakers who wished to act as His Majesty's Opposition. Speaking in the House last month, Representative McFadden, of Pennsylvania, asserted that censorship of this kind was becoming common.

Mr. McFadden introduced a resolution at the last Congress, calling for "a complete investigation into the conduct of the radio business in the United States." No action

has been taken on this resolution, but action must come soon, either in Congress or in the courts. In the opinion of many, the wide powers exercised by Congress over the radio have, at best, a dubious constitutional warrant. We have never had a Government press in this country, but if these radio difficulties are not settled, we may soon have a radio censored by the party in power, and wholly devoted to that party's interests. The issues here are too serious for trifling. Congress should act, and at once.

Beer and Poor Bossy

DURING the recent cold weather a lady in Salem began to feed beer, if that is the proper term, to her very fine herd of cows, whereat some of her neighbors called in the constable. They neither charged cruelty nor apprehended scandal, but they feared mightily that the lacteal product of these lowing mothers of the dappled kine, as Euphues might say, would deteriorate in quality. But after careful examination, the health department reported that the kine were waxing fat on this new diet, that the milk was better than ever, and that one proud member of the herd held the record in Massachusetts for milk and butter fat.

This is good news. It prompts the hope that those of our citizenry who suffer from an inward craving for a wholesome decoction of alcohol will relieve their pains on beer or wine, rather than on rum, gin, or whiskey. Citizens, it must be admitted, are not cows, but some of them have far less sense than the guardians of cows. It is reported that the wild rush for beer which began nearly a year ago is perceptibly slackening, and that the demand for "hard" liquors is increasing. Incidentally, the high price of these liquors does not, as might be thought, make them unpopular. It is simply restoring the bootlegger to his pristine place of opulence. "I can sell my whiskey for a trifle more than the sum of the State and Federal tax," one of them is reported as saying, "and still make a good profit."

Thomas Jefferson once wrote that no nation is drunken in which wine is cheap. It was his theory that if a palatable wine could be offered at a low price, people would eschew hard liquors, and the steady demand would insure the wine grower an inviting profit. But in the United States, unfortunately, the theory has never been fairly tested. Practically no wine was produced in the Colonies, and the early Americans grew up on rum. Whiskey and gin came into popularity about the time of the Revolution, but it was not until nearly a century later that table wines were produced in any quantity (nothing need be said of quality) and then the price usually ruled them out as a common drink. Customs had become set, and toppers who wanted something stronger than beer turned to whiskey or gin.

Since it is impossible to change this custom by statute law, the creation of temperate habits in the use of all alcoholic liquors must be undertaken by the home, the Church, and the school, working in harmony. Now that the worst excesses of Prohibition by Federal statute have

been suppressed, it should be possible to discuss temperance in our schools and colleges without subjecting it to ridicule. We hope that the old practice of inculcating total abstinence from all "hard" liquors will be resumed in those institutions where it has been allowed to lapse, and introduced into schools in which it never existed. Of course, to be worthy of our Catholic young people, total abstinence should be embraced for supernatural motives, but it will do no harm to suggest that the habit of using whiskey and rum, always easier to acquire than to break, is a liability and not an asset.

Incidentally, the second section of the Twenty-first Amendment is a deep well of Federal authority, and if abuses cannot be corrected under a regimen of State control, a new and enlarged Federal Bureau of Prohibition may yet rise up to harass us. Are we Americans incapable of solving this liquor problem? It would not be difficult to buttress an affirmative answer with an imposing mass of evidence.

Physicians and Illiteracy

LAST week, Dean Justin Miller, of the law school at Duke University was invited to address the Council on Medical Education and Hospitals of the American Medical Association. The dean had much to say about psychiatrists, which his medical brethren did not relish, and after unbosoming himself on this subject he told the Council that more emphasis should be laid upon cultural courses for medical students. "Our students are the most uninteresting of men," he quoted from an editorial in the *Journal of the American Medical Association*. "They are ignorant of either art or literature. They read only sporting papers and cheap magazines. They do not know even their own language, nor can they spell. They are in fact semi-illiterate."

The physicians might have retorted that the same indictment could be passed upon law students, but the president of the Association, Dr. Dean Lewis, wisely chose a plea of confession and avoidance. "Something has been suggested here about introducing the humanities into medical schools," he said, in commenting upon Dean Miller's address, "but it seems to me that that work belongs to the colleges and the universities." The pertinence of this point will be appreciated when it is remembered that a majority of the students in our classified medical schools have won the bachelor's degree, and that all have attended a college of arts and sciences for at least two years. "But if today education and mental discipline have been divorced, that's not the fault of the medical men. When they are united again in our colleges, we'll have character and culture in our students, and that is what is needed."

Dr. Lewis is right. The teaching of the humanities is not the business of the school of medicine, as it is not the business of the school of law or of engineering. Yet only a year ago, the deans of a number of engineering schools made the same complaint about the students who came to them with degrees certifying that the holders

had acquired the beginnings of culture, and at least some power of thought. For years the law schools have been dissatisfied with the quality of their students, and nearly a decade ago, Elihu Root suggested that it would be greatly improved by requiring all applicants to submit testimonials showing that they had passed four years at college. The venerable lawyer's confidence in the American college was touching, but misplaced. As William S. Larned shows in the current report of the Carnegie Foundation for the Advancement of Teaching, "the American college degree, on its present four-year credit basis of award, possesses but a small fraction of its potential significance in terms of assured intellectual competence." Indeed, a careful study of a number of "standardized" institutions in Pennsylvania shows that "a third or more of the college population about to graduate are easily matched by the typical high-school senior four years younger than they."

Higher education should justify the extensive demands which it makes upon society, Dr. Larned contends, by a contribution which "it can in some real sense guarantee." It cannot at present give that guarantee, and will never be able to give it, until our colleges reject "the four-year credit basis," in favor of "a just and substantial appraisal of the student at whatever level." When saner standards are adopted, our professional schools will no longer harbor bachelors of art who are ignorant of art and bachelors of science who can be properly described as semi-illiterate.

NRA Legislation

NOT only lawyers but the laity are deeply interested in the examination to which the Supreme Court will shortly subject certain phases of the National Industrial Recovery Act. An excellent discussion of this legislation is found in an article by Robert A. Maurer, professor of law in Georgetown University, published in the *Georgetown Law Journal* for January, under the title "Some Constitutional Aspects of the National Industrial Recovery Act."

In Dr. Maurer's judgment, the problems presented by the various Acts which make up the recovery program are so many and varied, that it would be futile to attempt to prove them *en masse* either constitutional or unconstitutional. It will be necessary to examine the problems separately, and to show that they can or cannot be brought under the authority which the Constitution delegates explicitly or by necessary implication to Congress. Thus while the rule is perfectly plain, its application to concrete instances can present difficulties of great complexity.

One of the most anxious difficulties turns on the authority of Congress to regulate through the NRA a business which is purely local in its nature. Differences of opinion have already risen in different Federal jurisdictions. It was held in Florida that an attempt to regulate dry-cleaning and dyeing establishments in that State is unconstitutional "in that it invades the reserve power of the States." The later decision in the Texas gasoline

cases was based on the same principle. But a contrary opinion in what appears to be a parallel case is reported from Michigan. It is admitted that where a substantial relation to inter-State commerce can be shown, the Federal Government is paramount. But it is often a matter of perilous balancing to establish such relation, or to disprove it.

It is reported that henceforth the policy of the Administration will be to induce the several States to coordinate their efforts with those of the Federal Government, thus avoiding the question of constitutionality. In our opinion, this policy should have been adopted from the beginning. Political entities, no less than individuals, will often yield to persuasion when they would vigorously oppose compulsion.

Note and Comment

Rural Programs

IN the program of social reconstruction issued by the Ecole Sociale Populaire of Montreal, agriculture takes the first place. Albert Rioux, president of the Catholic Farmers' Union, of Canada (*Union Catholique des Cultivateurs*) sums up the essentials of sound rural organization in two simple phrases: a family economy, strengthened by professional association. The family, the Canadian rural-life students insist, is the basis of agriculture; and they refuse to let themselves be shaken by the seduction of industrialized farming. Professional association, not associations, says M. Rioux: we need a "single professional association grouping together all the farmers and coordinating all our agricultural activities." Such unification sounds remote for agriculturalists in the United States, particularly for Catholics, who are but scattered units in the vast open spaces of American rural life. Still, it is important to have the ideal clearly in view; even if we be slow in attaining it. In the meanwhile, valuable information on the problems of rural life, from the American point of view, may be obtained from the "Proceedings" of the eleventh convention of the Catholic Rural Life Conference, which are now on hand at the N. C. W. C. Rural Life Bureau, 1312 Massachusetts Avenue, N. W., Washington, D. C. Due to the small number of copies printed to date, the Bureau is obliged to charge \$1.00 a single copy (less for quantity). But the "Proceedings" form an excellent source book for students.

Bawdy Forty-Second Street

LAST month in a summary of Catholic Action during 1933 this Review mentioned a crusade waged by certain New Yorkers against the pornographic literature being sold at their city's newsstands. Obviously that crusade has petered out, for all the feuilletons of filth are again on display—more numerous, it would seem, and filthier than before. Indeed, it looks as if the City of

Infinite Cheapness were indulging just now in another orgy of obscenity, especially in the Broadway district. Several bookstores have recently opened up in Times Square and, helped by garish window displays, are doing a lucrative business in publications of the aphrodisiac type. Even the liberal limits of public decency are being violated openly by the taxi-dance halls in this and other sectors of the city. Last year the burlesque houses made a great to do over their "classical" performances, which they defined as "draped" or "innocuous" burlesque. But during the past months they have given up all pretense and have frankly returned to plain filth. There are constant reports, moreover, that in the purlieus of Times Square a nudist gymnasium is open every night to visitors—or at least that there is a business office where such visits can be easily and quickly arranged. Increasingly true are the words of last year's song—"Haughty, naughty, gawdy, bawdy, Fawty-second Street," and the decent element of Manhattan are getting wrought up about the whole situation. Two courageous priests denounced it last week from their pulpits. The new Commissioner of Licenses has issued several ringing manifestoes about what he intends to do—although as yet, after a whole month in office, he has done nothing very definite. Meanwhile two interesting stories have just appeared in the metropolitan journals. One tells us that Bishop Manning has joined the Clean City Committee and will help to make war on the dirt of the city's streets. The other announces that the CWA will give \$218,000 towards the extermination of the city's rats. In the opinion of this Review, both organizations would find plenty to do, if they began their work in the midtown Forties.

Jubilee of N. A. A. C. P.

THE National Association for the Advancement of Colored People, the "N. A. A. C. P.," celebrated its twenty-fifth anniversary as an organization on Lincoln's birthday, February 12. During the entire period of its history the Association has battled for Negro rights, particularly in the civic field. It has been the major agency in arousing the sentiment of the country against lynching. It fought, successfully, against the Louisville segregation ordinance of 1914. In 1925 it carried the case of the Arkansas peons before the Supreme Court of the United States, and won an historical decision therefrom. It was instrumental in preventing the Senate of the United States from confirming the appointment of Judge Parker. In the meanwhile, its branches have grown to 378, in the North, West, and larger centers of the South. At the present moment the Association is conducting an appealing campaign for its work: "a penny for every Negro in the United States." The N. A. A. C. P. has been severely criticized for its militancy, and will probably continue to be. However, it is not its policy to impede the work of those who resort to more peaceful methods. Its advocates observe that, in point of fact, the more conservative movements in

behalf of the Negro would not achieve what they have accomplished were there not the more militant group in the field to bear the burden of controversy: indeed, that the Negro has obtained little in the United States that he has not had to contend for. From the Catholic point of view, militancy is as Christlike as peace. In His life, the Saviour illustrated both policies; and the story of Blessed Roch González, in this issue, shows the sanction that His Church puts upon a genuine battle for human rights. Catholics can wish success to the N. A. A. C. P.

Oldest Manuscript Of the Gospel

GREAT BRITAIN has been put into a hubbub over the famous Codex Sinaiticus, for which the Soviet Government is being paid \$500,000; a good bargain from the Soviet point of view. Interest in this historic treasure has obscured the fact, however, that the Chester Beatty collection in London possesses a fragmentary text of the Gospels which the critics place at about 100 years older than the Sinaiticus or the Vatican Codex. The Chester Beatty papyri, which were found in an earthenware jar in an Egyptian village, date from the beginning of the third century of our era. They are in codex or book form, showing that even at the earliest Christian date papyri were thus used, in preference to the rolls. Prof. Frederic Kenyon, who publishes the description of the codex, believes that the original pages of the Gospels and Acts gave to Matthew 50 pages, to Mark 30, to Luke about 51, to John 38, and 50 to the Acts. Of all these only sixty scattered pages remain. The importance of the find, however, lies in the complete identity, save for infinitesimal variations, of the Beatty text with that of the later codices. With this discovery, therefore, another nail is driven into the coffin of that destructive and unscientific criticism of the authenticity of the Gospels which flourished so mightily towards the end of the nineteenth century and still is rampant in the columns of Sunday supplements, "little purple books," and such like. "It is a finding of epoch-making significance," says the non-Catholic critic, C. Schmidt. Old and New Testament alike find their confirmation in the revelations of science.

Whither Radio?

AN editorial in this issue deals with the important question of freedom of speech on the air. A further aspect of the radio business merits consideration also. While we must oppose with all our force attempts by government to control the expression of opinion in speech as well as in print, there are other forces in operation no less sinister than official censorship. Commercialism is the ruling force in radio today. What began as a widely heralded instrument of popular education and culture has degenerated into a scramble for money. Of the 105 stations that were originally dedicated to the cause of education and religion a bare thirty now survive and are making a desperate struggle for existence, hampered in many ways. In a recent broadcast over WLWL, the

Paulist station in New York, the Rev. Dr. Joseph A. Daly showed how one after another the stations devoted to culture and religion have fallen off, while at the same time an octopus of commercial chains has encompassed the field. The depression helped this development, of course, since the groups that aided the independent stations found themselves less and less able to support the first splendid ventures. But, on our account let it be said, is it not the duty of our Government, which has a radio commission acting for it, to do all in its power to forward the independent existence of stations which are bravely carrying the standard of culture and religion in the face of an engulfing commercialism? If radio is to become a monopolistic instrument for a group of mere money makers, with a grip that far exceeds official censorship in its control over both opinion and operation, then there will surely be an uprising of the public opinion that at present is occupying itself with aviation monopolies and banking practices. It is a situation that will bear watching. The individualism that has wrecked other commercial enterprises will do the same for radio, if it is not checked, to the irreparable harm of a vital influence which can be and is used in forming the public opinion of our whole people.

Is Law Enforcement A Game?

THIS recent arms-around-the-neck business between law-breakers and public officers is getting to be pretty disgusting, if you ask us. John Dillinger, Indiana's Public Enemy Number 1, charged with a hold up and the ruthless murder of a policeman, was captured early this month and got his picture in the papers. But next to him stood Prosecutor Estill, and the two men were engaged in what can only be called a brotherly embrace—both with genial grins on their faces. Last week William P. MacCracken, accused of a serious crime against the public weal, was photographed too. And sitting cozily by his side was Senate Sergeant-at-Arms Chester Jurney. Very chummy, indeed. Thoughtful citizens, however, will find this rather shocking. What has become of all those eminent people who spoke so often last year on the need of filling the criminal with a healthy fear of the law? Will this new habit of fraternizing, indulged in by officers of the law, help respect for law?

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Is Social Justice Good Business?

II. The Attack on the Problem

BASIL C. WALKER

IN my previous article, I stated that the objective of NRA was to restore the economic balance, by forcing a greater proportion of the profits of modern industrial progress into channels of consumption. To accomplish this basic purpose, discipline has had to be imposed in the economic field.

All wages had to be raised and work hours had to be reduced, more or less simultaneously. A reasonable increase in selling prices had to be permitted to cover increased production costs. Control was essential, not only to insure that these changes would be made equitably with relation to each other, but also to insure that the changes would be restrained from excesses. Unless these objectives were enforced by such control, changes of the scope contemplated would tend to destroy once more that readjusted balance which was the whole objective of making the changes.

In practical terms, this necessarily meant a curtailment, for the time being, of any increase in the margin of profit, which might otherwise have been a normal expectation from renewed business activity. Almost automatically, such curtailment tended to discourage new capital investment. Eventually, increased mass purchasing power, giving rise to increased consumption, will restore the profit margin. At that time, new capital investment will once more become profitable for the purpose of replacing obsolete plant, and, to some extent, for actual new plant and production equipment.

It may be taken, all things considered, that the principal objective of the National Industrial Recovery Act is the restoration of the economic balance between the product and its market, by the practical application of social justice in industry. It seems that NRA is accomplishing that objective. It is also quite evident that it has not yet done so completely.

Regardless of the progress made, no sensible man familiar with the situation could or would desire to deny that great problems remain to be solved. Among these, possibly the greatest is the actual enforcement of the NRA Codes. Bluntly, this means the policing of the Codes. In the solution of this problem lies the great, one is tempted to say, the final test of our democracy.

NRA is not essentially either autocratic or bureaucratic. Only the inertia or lack of vision, or both, of businessmen can make it so. If they insist on leaving the policing of the Codes entirely to the Government, or if too many of them regard and use the Codes merely as a means to enhance their own immediate profit, they will force NRA to become both autocratic and bureaucratic.

The National Industrial Recovery Act provides for Code Authorities to administer and police the Codes. Predominantly, it is intended that businessmen themselves shall control these Authorities. In a substantive, although

perhaps not a technical legal sense, the Act has delegated to the Authorities something very close to the sovereign power of the nation, to assist them in enforcing the provisions of the Codes.

This means that great authority has been granted to businessmen to regulate themselves. Businessmen know better than any political appointee or bureaucrat ever can know, the practical elements of competition within their own trades. No other men are better qualified technically to deal with the very complex and baffling problem of inter-industry competition. That is, for example, the kind of competition which exists between bituminous coal, fuel oil, and natural gas; between different kinds of building materials; between different kinds of textiles; between textiles and other covering materials.

By real business statesmanship in dealing with these great problems through the Code Authorities, perhaps by giving labor a more active part in the Code Authorities, businessmen can confer a great benefit on the industry of the nation as a whole. Even more, they can benefit their own individual enterprises by basing the entire business structure on the economic bedrock of social justice.

The hundreds of businessmen, the thousands of investors in business, who, in the last four years have seen their life work, their life savings, swept away through no fault of their own, were the victims of the unsocial and crumbling economic base upon which business had come to rest. To avoid a repetition of that disastrous experience would in itself be an ample monetary reward for special effort and some sacrifice on the part of businessmen in making the NRA codes really effective.

The essential thought here is that, no matter how the form of control evolves, businessmen have it in their power to make it non-autocratic and non-bureaucratic. In short, with them lies the answer as to whether democracy is sufficiently flexible and intelligent to deal adequately with that industrial and financial machine, the creation of which has been democracy's proud boast.

At the Sixth Convention of the National Catholic Alumni Federation, held in June, 1933, a distinguished member (Richard F. Dalton) remarked that NRA gave an opportunity for the foundation of a modern law merchant. Under today's circumstances, that is a particularly happy thought.

It recalls to mind the great contribution to the old law merchant made by the merchants, the businessmen, of the Middle Ages. It was they who really created such codes as the Consolato del Mare, the Laws of Oleron, the Laws of Wisby, the Laws of the Hanseatic League, and the Ordinances of Barcelona, of Florence, of Burgos, of Bilbao, of Middleburg and of Rotterdam.

With centuries of progress and education behind them, the businessmen of today are surely equal to a task which

their illustrious predecessors did so well and so enduringly for their day. As the legal officers and the legal advisers of the nation's businessmen, the members of our bar are also surely equal to their part in a task with such potentialities of social and practical business value.

Historical recollections aroused by the memories of these ancient merchants' leagues remind us that, in another phase, NRA is not a shockingly novel thing, as many seem to suppose. NRA calls for *extraordinary sacrifices or expenses for the preservation of* (to quote once more Chief Justice Hughes) "the economic structure upon which the good of all depends."

Over 130 years ago, a learned English justice in a famous decision stated: "All loss which arises in consequence of extraordinary sacrifices made, or expenses incurred, for the preservation of . . . [an entire venture] . . . must be borne proportionately by all who are interested." In those words, Justice Lawrence defined the basis of one of the oldest, if not the oldest, world-wide business practice still in active use today. He was defining the rule of general average in connection with maritime risks and ventures. That decision is good law today.

Moreover, it defines a common-sense rule, applicable to today's economic stress. That rule was recognized 1,400 years ago in the Digest of Justinian, which refers it to a still more ancient origin in the Rhodian Law, dating back to the seventh or eighth century B. C. And yet, there are those who call the idea of NRA a dangerously new thing.

At the beginning of my first article, I stated that all the elements of the Administration's economic program must be considered as parts of one complete plan, if any one of the parts is to be discussed with real understanding. Taking this broad view, it is necessary to examine not only the industrial, but the financial phases—banking, speculation, credit policies, and related matters.

The true function of banking is to develop sound business. In 1929 a false assumption became generally accepted that the great objective of all business, including banking, was to make money. Actually, the real purpose of business is the creation and distribution of wealth, in the form of goods and services. If this be done well, profit will necessarily arise as the compensation for businessmen and bankers. If it be not done well, there will be neither profit nor reward for either businessmen or bankers, nor, in the end, wages for labor.

The relation of sound banking to a sound business structure cannot be better illustrated than by brief reference to an experience of the writer in 1929. In August of that year, he had occasion to visit Montreal and Toronto in the interest of an international banking house in New York. One morning he was talking to some Canadian stockbrokers—well regarded and responsible businessmen. They complained long and bitterly that the Canadian banks were restricting their credit facilities, thereby preventing them from doing all the business they would like to do. The picture was in vivid contrast to the conditions prevailing at that very moment in New York.

In the afternoon of the same day, the writer was in

the office of the general manager of one of the large Canadian banks with hundreds of branches. He mentioned the complaints which he had heard from the brokers that morning. He was told that their statement was correct. By agreement among themselves, the great banks of the Dominion were not giving the stockbrokers all the credit they wanted.

"You see," he was told, "the securities markets in Montreal and Toronto are relatively small. If we made large loans on Canadian securities, the principal markets for which were in Toronto or Montreal, we could not call the loans without forcing a great deal of selling. The two Canadian markets could not absorb that selling without risking severe price declines, which would involve substantial losses either to our broker customers or to their customers. In short, although made on actively traded securities as collateral and therefore theoretically liquid, we know that, in fact, heavy loans of that nature could not be liquidated quickly. The money we loan is that of our farmer customers in the prairie Provinces, of lumbermen in British Columbia, of manufacturers and merchants in Ontario and Quebec. Their money must be available to them, on demand, to move crops, to conduct business, to finance exports of merchandise, to meet pay-rolls. To make heavy loans to the brokers under existing circumstances would be bad banking."

Therein we have epitomized social thinking and recognition of social responsibility in the practical conduct of sound, successful banking. It was the reverse kind of muddled economic thinking, in American banking, which led to bad loans, which became the frozen assets responsible for the closing of thousands of American banks, in a period when every depositor in a Canadian bank could get his money at any time he needed it.

In the Canadian case just referred to, we have seen the close tie between banking and speculation. The additional credit which the brokers wanted would have been used to finance popular speculation in securities. Speculation is a legitimate economic function, in its proper place, and in competent hands, adequately financed with substantial resources of their own. Under such conditions, it is even entitled to bank credit accommodation, like other business.

Speculation becomes a national economic menace, when, exceeding its proper function, it falls mainly into the hands of uninformed, not to say misinformed masses of people, whose modest means and income are utterly inadequate to finance this most hazardous business known to man. The danger in mass speculation lies in the facility with which huge amounts of credit can be diverted to sheer gambling on a national scale. This withdraws both financial and human resources from actual business, which alone can supply a permanent basis for the structure of inflated credit built up by mass speculation.

Speculative profits, even when of the legitimate type of speculation, do not add a penny, *in themselves*, to the nation's wealth. They are actually a service charge on the nation's business—legitimate perhaps, but a charge nonetheless. Since the beginning of the Republic the

national wealth has increased at an average annual rate of between four and five per cent. That measures the total gross increase in permanent wealth out of which all real profits must come. Obviously, that is a severe mathematical, accounting limitation upon realization of expectations of twenty-five to one hundred per cent and more profit by speculation for any important part of the nation's population, for the four to five per cent rate is an average, including the boom years. Traditionally, a huge unearned increment is abhorrent to true social justice. Plainly, it is also a brutal economic impossibility.

Of course, security speculation is only one of the ways in which social responsibility and good bank credit policies are intimately associated. It appears also in granting credit to ordinary business enterprises. As a young credit man, the writer was advised by a very able senior, "Remember, our profit is in the last payment."

That is a very practical, a very sobering thought when tempted to extend an unwise accommodation on any risk, large or small, in business, investment, or speculation. Encouraging dangerous speculation either in securities or in business, financing unsound business enterprises is the antithesis of social justice. It has also turned out to have been the antithesis of good banking.

In view of the powerful influence of financial factors on our business and social organizations, it is clear that any program of social justice in the economic field must embrace banking activities and their reasonable control. That control must be equitable, to banker and businessman alike, or it will defeat itself by destruction of sound banking. It must be practicable, or it will be futile—a mere gesture and a hollow mockery.

In the nation's present mood, it is highly probable that only the Government would be an acceptable guarantor of equity. However, it is only common-sense to recognize that banking, money, credit, and similar matters are highly technical and complex intangibles. That being so, it would be most short-sighted to exclude banking talent from participation in the management of banking activities, although bankers have by their own acts and omissions forfeited their claim to unhampered control of banking.

It is inconceivable that we have no bankers, no financial men of an ability comparable with those of any nation, who are capable of recognizing and applying social justice to practical banking. To say we have not such men, is to say we have no men capable of being good bankers. That is an absurdity, but it is squarely up to the bankers themselves to prove, by acts, that it is an absurdity.

A Martyred Friend of the Indians

JOHN LAFARGE, S.J.

ON January 26 of this year Pope Pius XI raised to the honors of the altar three Jesuit missionary priests, Roch González, Alfonso Rodríguez, and John del Castillo, who were martyred during the early part of the seventeenth century while working among the Indians of South America.

The name of Padre Roch González y Santa Cruz calls up associations which will form part of the historical background of the International Eucharistic Congress at Buenos Ayres in October of this year. He left the stamp of his genius on the famous "Reductions" or mission colonies of ancient Paraguay; so that he has been called their principal author. He was an indefatigable explorer, like the Irish missionary Thomas Fields before him; and his voyages total many thousand miles.

Born at Asunción in Paraguay in 1576, and related to the famous Governor Hernandarias, González, after several years of priesthood in his native city, entered the Society of Jesus on May 9, 1609. The Paraná River was the scene of his first foundations; later, from 1619 on, he turned his attention to the Uruguay River, always pushing out boldly into the wilderness and its attendant dangers. The last of his thirty-six foundations was the Reduction of Todos Santos, or All Saints, of El Caró, in what is now Brazilian territory, State of Rio Grande do Sul. At this place he encountered, like many missionaries before and after him, the enmity of the local *mago* or medicine man, entitled Nezá. Enraged by González' preaching against polygamy, drunkenness, and other

vices, Nezá and his followers felled the missionary with the blow of a hatchet, and immediately afterward put to death his companions, Fathers Rodríguez and Del Castillo. Had it not been for the bold defense put up by the Indian neophytes in the neighboring mission of San Nicolás, the other missionaries in that district would likewise have perished.

The bones of Father González and his two martyred companions were said to have been preserved in the sacristy of the church in the little village of Concepción, in the present territory of Misiones, Argentina. But they had disappeared when the place was visited about 1900 by the Argentinian surveyor, Juan Queirel: probably hidden by the Indians at the time of the destruction of the missions.

"The first Reduction which was founded with the Indians not subject to the *encomiendas* was that of Itapúa, established in 1615 by Father Roch González." These few words of Hernández, the historian of the Reductions, open up a world of drama in which moved the life of González: the struggle of the missionaries against the practice of "personal servitude" or forced labor, which flourished under the system of feudal vassalage known as the *encomiendas*. In theory this system, which Christopher Columbus is said to have originated, was fairly just; but in practice it opened the doors to all the abuses of slavery, which were intensified by absentee landlordship, the separation of families, and countless other miseries.

As early as 1592 Father Angulo, one of the first Paraguay missionaries, wrote to the Archbishop of Lima, St. Toribio de Mogrovejo, a bitter protest against the practice. The Archbishop, who had visited personally most of the Indian cabins in his diocese, was so stirred by the letter that he sent it with his recommendation to King Philip II. Later the Bishop of Tucumán wrote to King Philip III begging the King to use his might against the "infernal servitude carried on by the infernal demons called overseers."

Father Diego Torres, Jesuit Provincial of Paraguay, was the storm center of the anti-servitude movement, which resulted in the appointment by the King, as Civil Visitor of Paraguay and Tucumán, of that high-minded layman, the King's Auditor Don Francisco de Alfaro. Alfaro investigated the whole affair to the roots; traveled from one end of the land to the other taking testimony and interviewing every individual who could possibly throw light upon the abuses. He then drew up a set of comprehensive recommendations, which were later promulgated as the celebrated "Ordinances of Don Alfaro," and were finally incorporated into the Laws of the Indies.

If we look at the conduct of Father González and his associates from the standpoint of the social historian, we are struck by the definiteness of their position as apostles of justice, and as constructors of the social order. As regards the first:

They raised their voices to attack not merely a practice, but an ingrained social institution, sanctioned by the law of the land and by numerous arguments of an economic order.

They were exposing themselves to personal danger; and were risking the total destruction of all their works. Yet, as González himself said, they rejoiced that they were able to suffer on behalf "of a cause so just as that of the defense of the Indians and the right that these had to be free from the harsh slavery of personal servitude, while they were exempted from it by Divine and human law." González went so far as to threaten his own brother with the Divine vengeance if he did not do right by the Indians. "The *encomenderos*," said González, "even if they paid out everything they have so that nothing was left to them but the shirt on their backs, would not be able to pay what they owe in strict justice to the Indians."

They were attacking their own benefactors. Some of the *encomenderos* were lavish benefactors of the missions; and many of these withdrew their support in consequence.

The missionaries set the example themselves, even to their own serious loss. The Indians who had been entrusted or "commended" to the Fathers under the old system, were set at liberty by legal documents, and were offered a liberal salary. Most of them came back and were glad to work for "good wages" with the missionaries.

Yet, with all their enthusiasm and unanimity, they were careful to avoid the attitude of the reforming zealot. Says Father Torres, they kept their self-control throughout, "defending the truth and justice of the Ordinances

of Alfaro with the dignity and serenity which befit God's own cause." González placed his main reliance in his own work, not on protest, but upon "the example of a good life and holy doctrine, as did the Apostles and other apostolic men, even to the shedding of their blood."

They were by no means alone in their stand. Despite the storms of opposition, there was warm cooperation on the part of the King himself, numerous high officials and members of the Hierarchy, and on the part of other Religious Orders, who both anticipated and succeeded the Jesuits in their protests. The Bishop of Buenos Aires provided Father Diego Alfaro, S.J., son of the Auditor, with the powerful tool of excommunication, and young Alfaro used it. We need but recall names like Archbishop Mogrovejo, Bishop Trejo, Bishop Peralta, O.F.M., as well as the early denunciations by the Dominicans Las Casas and Montesinos.

On the constructive side González was no mere theorist. He followed a well-matured principle, which was that of conserving all that was good in the Indian. The missionaries, in his belief, should adapt themselves in every way possible to the character, tastes, and traditions of the Indians. This patient study of Guarani psychology enabled González to achieve the difficult task—which he judged essential from a moral point of view—of persuading the Indians to abandon their communal houses and adopt family dwellings. In spite of all that he had heard of their repugnance for a change, wrote González to the Provincial Torres in 1613, "they took it very well; and they are very well satisfied in their new houses, which they moved into even before they were finished." The Governor Viana, who visited González' model village, thought that plenty of people in Madrid would be mighty glad to live in them.

The Spanish historian, Ramón Monner Sanz, notes that the missionaries taught their neophytes to observe the ancient and much-lauded system of the Peruvian Incas, while perfecting it by their superior knowledge. By means of this system the Guarani were able to make provision in years of abundance against the ravages of drought.

González' policy led him to preserve the dignity of the *caciques* or chieftains among the Guarani; with the peculiar social structure that went with them. The *cacique* received the title of *Don*, was exempt from taxes, and property was vested in him, not in the individual or in the village.

To give any idea of González' activities in the field of agricultural and vocational training, musical and cultural development of the Indians, would be to write a book, not an article. Let it be noted, however, that he expressly refused any armed protection for his Reductions. "Our Holy Faith, as preached by the Apostles, and not the sword," was his safeguard, as he wrote in 1613.

As for dangers, he wrote but a few months before his martyrdom, when he had just escaped death at the hands of the wild tribes of the Tapé: "After all, what does all this amount to, when I look at Him for whose honor and

glory I have undertaken this work? Even if I had never had any benefit from all this voyage beyond that of seeing the Tapé country, and noting the locations for starting new Reductions by the grace of God, after having surveyed the entire region—I should have found my time well employed."

Within four years after his martyrdom the Tapé was filled with Reductions. In 1764, three years before the total destruction of the Reductions by that act of King Charles III of Spain which an Argentine historian of our times, Manuel Estrada, calls "the most brutal and the most tyrannical act which history has recorded," there

were thirty-eight towns and villages in the missions inhabited by 150,000 Indians, governed by eighty-five Religious. Even today there are 30,000 Christian Guarani remaining, a good part of whom are incorporated in the social life of the country.

Boundless optimism, readiness to see good in the most unpromising features of the people for whom he was working, coupled with practical sense and limitless patience, all transformed by the love of Christ, made González a model for the missionary of today, an answer to those who accuse Christianity of compromising with injustice.

Bankers as Directors

FLOYD ANDERSON

A SEQUEL has been written by the Senate Banking and Currency Committee to the articles entitled "The Pope and the Corporations," which Father Donnelly presented in *AMERICA* last year.

It will be remembered that the third article in the series ("Wall St. Spider Web") brought out the vast power held by the Wall Street banking interests in the industrial corporations of this country. Father Donnelly referred to some statements made by Senator Norris, of Nebraska, on February 22, 1933. The Senator introduced to the Senate on that day three large charts.

The first dealt with the Chase National Bank and the interlocking directorate of that institution. The Senator showed that the bank had eighty-two directors, and that these men held 845 directorships on the boards of other corporations. The second chart covered the seven principal bank and trust companies under the control of J. P. Morgan and Co., the directors of these banks and trust companies holding 2,242 directorships. And the third chart, titled the "Spider Web of Wall Street," represented, to quote Father Donnelly:

a gigantic, eight-legged spider centered in a maze of criss-cross lines. Each leg represented a New York City bank. On the web's circumference were written the names of the corporations which the great spider controlled. Senator Norris named . . . the eight dominating banks and trust companies of Wall Street. . . .

By means of interlocking directorates, the Senator stated, these eight institutions exercise a direct or indirect control over the 120 corporations named on his chart.

And Father Donnelly proceeded to quote some twenty names from the list as indicative of the importance in American industry of these corporations.

The sequel developed during the testimony of Albert H. Wiggin to the investigating committee. Mr. Wiggin, as you may remember, was formerly head of the Chase National Bank of New York City, one of the largest banks in the world, and at one time the largest. And even now it is the largest in the United States.

It may be that the way in which Mr. Wiggin benefited personally from his directorships is not typical of the banking community as a whole. It is, however, a pertinent example of the way in which banking and "big

businessmen" regard these directorships. They do not look upon them as an opportunity of public service, but rather as a way in which to enrich and benefit themselves personally, regardless of what the effect may be upon the other stockholders of the company, or upon the country as a whole. Mr. Wiggin's case is particularly important because of his position at the time as head of the largest bank in the United States, and as one who presumably would be an example for other bankers to follow.

Mr. Wiggin, in accordance with the bank's policy, held a large number of directorships, over fifty, in fact. He received from these corporations remunerations for his services. The amounts ranged from \$300 a month to the \$52,000 a year paid to him by Armour & Co.

Mr. Wiggin received an apparently ample compensation from the Chase National Bank for his services, as will be shown by the following figures:

Year	Salary	Bonus	Total
1928	\$ 175,000	\$100,000	\$ 275,000
1929	175,000	100,000	275,000
1930	218,750	75,000	293,750
1931	250,000	none	250,000
1932	220,300	none	220,300
1933 so far	52,970	none	52,970
	\$1,092,020	\$275,000	\$1,367,020

This was not the end of Mr. Wiggin's remuneration from the bank, however, because on his retirement the board of directors voted him an annual salary of \$100,000 for the remainder of his life. However, under the questioning of Mr. Pecora, the committee's counsel, some of the facts regarding Mr. Wiggin's activities aroused resentment among stockholders of the bank. Although it has been stated that this resentment was not the cause of his action, Mr. Wiggin asked the Chase board to terminate this agreement, because "that agreement has been criticized."

During the course of the investigation, Mr. Pecora inquired of the banker whether he thought he was rendering services justifying the compensation of \$100,000

yearly. According to newspaper reports, "Mr. Wiggin replied unqualifiedly in the affirmative." It was later brought out that over a period of several years, Mr. Wiggin's personal bonus had ranged from thirty to forty per cent of the total amount that had been paid in bonuses.

Mr. Wiggin was an active man, and his position as head of the nation's largest bank did not require all of his time, or at least it would so appear from the committee's investigations. He had several family corporations, the Shermar Corporation, formed in 1916, and also the Murlyn, Medfield, Clingston, Greenwich, and Selcott Corporations.

Mr. Pecora obtained from Mr. Wiggin the admission that the Shermar, Murlyn, and Clingston corporations, all of which were owned personally by him and other members of his family, realized profits of \$10,425,657.02 in transactions in the stock of the Chase National Bank in the period from 1928 to 1932. These were not paper profits, but cash profits, reported to the Internal Revenue Bureau.

And while Mr. Wiggin's corporations were making this profit, the Metpotan Securities Corporation, owned by the Chase Securities Corporation, which was in turn owned by the stockholders of the Chase National Bank (who employed Mr. Wiggin and presumably his best efforts) had made a profit, in the same stock, of approximately \$159,000!

One of the transactions in which the Shermar Corporation participated was a syndicate formed on July 19, 1929, and continued until November 11, 1929. In the pool, the syndicate managers were authorized to deal in Chase Bank stock, and to sell it short if they desired. They secured options on Chase stock from the Chase Securities Corporation, and of the option, 40,000 of the shares came from the Shermar Corporation. And the higher prices held for the Shermar Corporation—not for the Securities Corporation. In addition, the Shermar Corporation was assigned one-fourth of the profits of the pool operation going to the Chase Securities Corporation. The negotiations with the syndicate were through the Metpotan Company, wholly owned subsidiary of the Securities Corporation.

Mr. Wiggin appeared to see nothing wrong with this pool operation. The reason for the higher prices going to Shermar was stated as allowing the Chase subsidiary to sell its stock first.

The following testimony is interesting as showing Mr. Wiggin's attitude toward the transaction:

Mr. Pecora: Do you know why the Metpotan Company agreed to give your private corporation this share of its participation in the fees and commissions of Dominick & Dominick [syndicate managers]?

Mr. Wiggin: No, I think they were entitled to it. They were supplying that share of the stocks. They were supplying more than that share.

Mr. Pecora: Weren't you going to be paid for your stocks at the top prices provided for by the option agreement?

Mr. Wiggin: If they took it.

Mr. Pecora: And did the Metpotan Company also think that in addition to the profits your company would make by the sale of those 40,000 shares it also ought to receive a twenty-five per

cent division of its share of Dominick & Dominick's profits and commissions as syndicate managers?

Mr. Wiggin: Undoubtedly.

Mr. Pecora: Did you think that was a fair arrangement for the Metpotan Company to make with your corporation?

Mr. Wiggin: Why, I think the Shermar Corporation was pretty liberal. They put up half of the stock and only got a quarter of the extra commissions.

Mr. Pecora: Why should the Shermar Company have received any part of the commissions?

Mr. Wiggin: For supplying a large part of the stocks.

Mr. Pecora: Well, for supplying that stock it was to receive payment in accordance with the option?

Mr. Wiggin: Yes, sir.

As its share of the profits, the Shermar Corporation received \$65,354, plus \$9,682.10 as part of the management fee, making a total of \$75,036.10.

Another of the many pools in which Mr. Wiggin's corporations participated was the "Hudson Motor Car Company pool account." The Shermar Corporation received, on October 31, 1928, a check for \$105,467.49 representing its share of the profits.

Another operation by the Wiggin corporations was before and during the market crash in 1929. About a month before the crash, through his Shermar and Murlyn corporations, Mr. Wiggin developed a short position of 42,506 shares. Also, during November 9 and December 11, 1929, the Shermar Corporation borrowed \$5,000,000 and Murlyn \$3,000,000 from the Chase National Bank. And \$6,588,430 of this was used to purchase Chase stock from the Metpotan Corporation to enable the Wiggin corporations to cover their short position.

Also in 1929 Shermar was interested in pools trading in common stock of the Sinclair Consolidated Oil Corporation. In one of them, Shermar profited by over \$1,000,000. In another, which had net profits of \$11,702,056.69, Shermar had a 7½ per cent participation, amounting to \$877,654.25. In a trading account in the same stock, also in 1929, Shermar received a profit of \$13,946.12.

In 1932, Mr. Wiggin was chairman of the finance committee of the Brooklyn Manhattan Transit Company. Gerhard M. Dahl was chairman of the board of directors. The Board decided on June 20, 1932, to pass the common dividend. However, less than a month before the decision was officially reached, Messrs. Wiggin and Dahl sold their B. M. T. stock. The Shermar Corporation owned 26,400 shares on June 1, 1932, and by June 26 this had been sold at an average price per share of \$24. The Chase National Bank had been holding 55,000 shares of B. M. T. stock as security for a loan by Mr. Dahl, and by June 6 this had been sold at an average price of \$23.84. A statement by Mr. Dahl on November 5, 1933, however, declared that this had been sold by the bank over his protest. Back in 1932, however, three days after Messrs. Wiggin and Dahl had sold their stock, the market dropped to \$12 a share.

Mr. Wiggin, it developed in the testimony on November 2, 1933, also participated in pools in the stock of Underwood-Elliott-Fisher, of which he was a director and from which he received a salary. The Shermar Corpora-

tion was twice short of the stock. Mr. Wiggin, however, insisted that the family at all times held sufficient stock to cover the short accounts.

Mr. Wiggin appears to feel that it is entirely legitimate for him to take these extra profits. He finds nothing wrong in serving on the board of directors of a company, supposedly to represent the interests of the stockholders of that company, and using the information which he obtains for his own personal benefit. This was true in the cases of Underwood-Elliott-Fisher and the Brooklyn-Manhattan-Transit companies, but it was more marked in the transactions, by his family corporations, in the stock of the Chase National Bank. Here is the head of that immense bank, using information gained in that position for his private gain of some ten millions of dollars, while at the same time a subsidiary of the bank, also trading in the stock of the bank, profited by some \$159,000—this to say nothing of the ethics of selling short the stock of the bank.

It is to be hoped that the peculiar code of Mr. Wiggin does not now extend to bankers generally (although it may be feared that it sometimes does) and to other directors who should regard most highly the interests of the stockholders they are chosen to represent, rather than their private gain—thereby defeating the aims of those same stockholders.

Reports from Washington indicate that the Senate Banking and Currency Committee has considerable information of a similar nature in its files. And it is not to be wondered at, in view of these facts, that the people of the United States are strongly supporting the President in his actions to limit the power of the bankers, and the necessity for stock-market legislation becomes more apparent.

Americans and Catholic Art

HERBERT G. KRAMER, S.M.

PERHAPS no pronouncement on contemporary art has ever received such wide recognition as that uttered last autumn by Pope Pius XI at the inauguration of the new Vatican Pinacotheca. For several weeks following the Pope's address, in which he condemned in unmistakable terms the extreme modernistic trend of some religious art, *L'Osservatore Romano* carried reprints or summaries of press comment on it.

However, response in America was quite meager compared to that which was aroused in Europe. Yet the editors of the Catholic publications of the United States are not for this reason to be considered amiss in loyalty to the Holy Father, for religious art in America is not confronted with the same difficulties as in Europe, where the predominant problem is precisely that of extreme modernism.

To European eyes, Catholic art conditions in America are rather enigmatic. A German professor in art recently told me: "You Americans possess such grand secular architecture. But why have you nothing new in religious art? We in Europe have." The European viewpoint has

been well expressed in the *Bulletin Paroissial Liturgique* (January 17 and 24, 1932):

In Europe, we endeavor, with more good will than success, to emerge from this camouflage: the Americans who surpass us in so many things, particularly in profane architecture, do not appear pressed to launch religious architecture in this direction; it is the same with their church furnishings. . . .

Perhaps some of us are prepared to admit, with Ralph Adams Cram, that "thirty years ago, Catholic art in this country was at the lowest level ever achieved in any time or place." We have frankly admitted this for the past five or ten years. And we have sincerely tried to rectify our negligences. But our efforts have gone almost exclusively into adaptations of old styles. Careful in our choice, we wanted to avoid the European experiments we condemn. There is a certain justification in this, it is true, but at the same time we have received the criticism of being unprogressive and uncreative.

Granting the truth of such criticism, it is not all so bad as it might appear. It would be a different question were American conditions the same as European. In Europe, the people are surfeited with Gothic and Romanesque churches—which does not mean that they do not treasure them. For generations they have been brought up in the shadow of these monuments of the past. While taking pride in them as a glorious heritage of another age, they consider them ill representative of modern times. "A pasticcio of the thirteenth century cannot answer the needs of the twentieth."

I dare say we would reason similarly, if every large American city possessed a medieval Gothic cathedral. But since it does not, why should we not have a certain number of well-constructed churches whose style is an adaptation of Basilican or Romanesque or Gothic or Renaissance, whose inspiration is the halo surrounding the masterpieces of the past?

However, we should not cling to these imitations as necessarily the only means of maintaining the traditions of the Church. American thought seems to be realizing more and more that Catholic conservatism is not to be interpreted in this manner. Thus, Leopold Arnaud writes in the October, 1932, number of *Liturgical Arts*:

In the recent past Catholic architecture has been a mere reproduction and adaptation of the inspired works of the Middle Ages and the Renaissance, because of the current notion that only by building in these styles would Catholic tradition be maintained. This is a misinterpretation of the Church's conservatism; in every age before ours, her monuments have always been erected in the then prevailing style.

Philip Burke, peering into the future of Catholic American art, says (*AMERICA*, January 23, 1932):

The time will come, please God, when Catholic artists . . . will work with happy confidence. No longer content with weak imitations or with the uninspired repetition of old forms, they will give to the deepest truths of their consciousness new and vigorous expression.

Mr. Blue, in Myles Connolly's book named after that sincere modern mystic (whom the depression has taught us to accept more willingly than when we made his acquaintance in 1929, and whom I have a special delight in quoting), explains:

Great men dominate their age with their own art. But their

art, when great, is almost as much of their age as it is of themselves. They do not achieve greatness by fleeing the present, or by bowing down in timid affection before the past. They do not try to cast their minds and imaginations into Classic molds or Gothic molds or Renaissance molds. No. They take contemporary life avidly into their arms—and out of the union is born their art.

Gothic was an interpretation of the faith in medieval Europe. What architecture have we now that is an interpretation of the Faith in the modern world? None. Saint Patrick's Cathedral is an anachronism on Fifth Avenue. The Cathedral of Saint John the Divine rises a huge and blundering anomaly. That they surpass the monstrosities of American ecclesiastical art does not justify them. They have a beauty, it is true, imitative and borrowed though it be, that towers above the broken spirit of church structures that are little more than compromises with Mammon. They *aspire*, at any rate. But why these ancient forms? Gothic is not an article of faith.

Is this the vision that is to vivify contemporary American life? Has the final architectural expression of the religious spirit been made? Was the last stone in sublime church architecture laid seven hundred years ago? Have we no greatness to contribute? Has all steam and oil and electricity, all this building and expansion and industry, all this vision and invention and labor, all this creation and munificence, brought not one small thing to the House of God? I cannot believe it. (I speak only of Church architecture. The other arts are beyond comment.) Something is wrong with your artists. It is cowardice to blame the age. Perhaps it is their art. Perhaps it is the dryness and dullness of their souls.

It is not only the critics of American Catholic art who are taking a direction away from the habitual styles, but church builders themselves are beginning to follow suit. The increased construction of churches in concrete—a medium with vastly differing possibilities from the traditional stone or brick masonry—is turning their eyes to novel designs. We already have several churches that are decidedly modern, yet reserved and pleasing. Such are the Church of the Most Precious Blood in Astoria, Long Island, and St. Joseph's Church in Seattle.

The fact that these churches are modern, without offending by a cold break from the traditions of Catholic art, seems to me to indicate a fundamental difference between European and American strivings for a new style. In Europe, the attempts have been marked too often by bold innovation that startle and perplex and dishearten.

One thing is true of both Europe and America. It is that on both continents, more or less, we are seeking a new form in Catholic art. As long as we must *seek* it, I fear it will remain hidden. For it is above all in this respect that we differ from medieval cathedral builders, who did not have to *look for* a different style to suit their new times, who wrought their wonders "simply because they knew no other way of doing things."

Why is it different for us moderns—for us who have the enormous advantages of the experience of centuries, of efficient methods, of a vast choice of materials, of great wealth? It is because we lack the incentive impulse of the Faith that lived in the medievalists and to whose beauty they gave expression spontaneously and beautifully. Only when we possess such a living Faith, shall we be able to express its beauty spontaneously and beautifully.

When will it be ours? Are we Catholics on the road leading to it? I believe so. Modern civilization may be

pagan; it may be tending to atheism. It may crush underfoot God's law of morality and flaunt on high a codeless cult of sin, as mankind has never done before.

But, in the midst of this darkness, the light of Catholic Faith still shines. Not only has it not been extinguished, but it has begun to shine with a new brilliance and a new hue. That cannot be denied. Witness the new spirit of generosity and "daring to be different" that is prompting the sincere modern Catholic to the sacrificing works of Catholic Action. Witness the movement back to Christ, the movement of making Catholic liturgy and every activity of Catholic life, even the most intimate, Christocentric.

Who will say that all this will not continue? And as soon as this new-hued Faith becomes an all-pervading force in the Catholic soul, it will do what it is not permitted to do now—it will inspire Catholic artists to express their twentieth-century Catholicism in a twentieth-century art.

Sociology

Husbands—Where?

EILEEN LEARY

THE Catholic girl over the age of twenty-five is becoming restless and rebellious. She feels that she is being cheated of something that is her right. She wants a home and children. She wants one spot, a two-by-four room, or a house of rooms, where she can create something that will live and glow with her own personality. What does she find? A world of curious indifference to the older sister or bachelor girl who did not marry in her younger years, a world which does not give her an opportunity to meet men unless she defies conventions, and a world which makes standards of living so easy for men that marriage is not essential in his pursuit of happiness. These standards of living are not acceptable to the Catholic girl to whom anything other than marriage is travesty.

There is Ruth, a twenty-eight-year-old school teacher. She is engaged to a Catholic boy who is mother's only son. Mother has seen to it that the boy is reminded of the fact. He is bound to her as long as she lives by that erroneous fallacy of duty of child to parent. No mother has any more right to a boy's love than a sweetheart has, especially when the sweetheart is the one girl who would make the ideal wife and mother of the boy's children. It is not the mother who is actually depending on her bread and butter from her son's wages who offers objections to a daughter-in-law; it is mothers like Bill's mother. Bill's sister is at home and the family has the average amount of comfort and ease. Mother complains of heart trouble, an illness which she enjoys because it keeps Bill close to her. Bill, fine in his loyalties, can't detect selfishness in the woman he calls mother, and Ruth, in love with him, can't anger him by criticizing his mother. So time goes on with her years moving with her. Ruth is wearing out her physical energy in a classroom when that same energy

would create her home happiness. Because she is beginning to be nervous and irritable she consulted a doctor. The best years of her life have been given to Bill's courtship. She doesn't need a suitor any longer. She needs a husband.

Celia, who is thirty-four, teaches in the same building with Ruth. She has no friendship with men. She is continually asking, "Where do you meet men? Certainly not in the school-teaching profession. We get excited at the sight of the janitor. When a man came to do plastering last week, we nearly mobbed him." Then her pretty blue eyes become more angry in their depths. "Do you think that for the next twenty years I am going to kill myself for other women's children? One of my pupils' mothers said something to the effect that she wished we teachers could keep her boy and girl at luncheon time. They were such a bother when they came home. We have forty more in our classroom for many hours of the day."

Celia is talented and attractive. She teaches in a city many miles from her native home. She told me that the church social proved very disappointing. A few women were there with their husbands, and the single men were the boys who collected pew-money at the door each Sunday in church. These boys had girls. Summer vacations were filled with meetings of other teachers who alone had free months of pleasure time. At the six-weeks-summer schools, where Celia attended, the majority of male students were married school teachers. Where do you meet unmarried Catholic men? Celia wants to get married.

There is something pathetic in the question. And the office offers no better matrimony market than the school-room, although a teacher always believes that she has chosen the wrong setting for romance. In the office there are usually more girls than men in the number of employees. For the girl over twenty-five, there is little prospect of meeting the husband. The curly headed runner is eighteen, the boy who is beginning at the bottom of the ladder to learn the business, graduated from college in June, and the two available bachelors are Ned, who goes what he calls "steady" with a girl, and Mr. Mullins, who is forty-six, and a definite bachelor. Betty, a good Catholic girl, has been in that office twelve years. She has been mother to three younger brothers and two sisters for the last five years. Betty herself told me that she was going out on parties with Dick Webber who is married: "I'll go mad just working in here every day and going home to do the housework for the others every night. There isn't any single man coming my way, so from now on, I take my pleasure where I can get it."

What can one say? She would love a home and marriage. She had admirable traits, and a wealth of experience to bring into a home. What man will marry a girl who has five to help support? Husbands—where?

Recently in New York I met two Catholic girls who were over thirty years old, and who were accepting the attentions of divorced men. Both of these girls are sincere Catholics by heritage and by practice of their Faith.

Theresa explained her side of the unhappy story to me:

"This will break my mother's heart. She is a daily communicant. For that matter, so have I been many years of my life. I would never choose to get myself in a situation like this. He loves me; he wants to marry me. I want a home of my own and children. I am thirty-two. It is about time I settled down. Being the old-maid sister and taking care of the other's children has lost its charm."

Sheila hasn't so strong an assurance of marriage because her divorced man pays alimony, which takes away his possibilities of supporting another wife. Oh, the tangled threads of such lives, and the ugly patterns time has woven for them. Simple marriage ceremony is so sweet, and so solemnly sacred when two Catholics can take it at the right age. What can be done to our Catholic social system?

Future mothers, Catholic girls on whom the ideals of tomorrow's children rest, are losing their respect and appreciation for the things they held sacred because they are denied the natural role of woman. Patience, sacrifice, and acquiescence to God's will have been part of their lives for many years. Now they have come to cross-roads, and they take the wrong turn. The calling in a girl's heart of the vocation of wife and mother needs an answer, just as much as the much-discussed physical need of man needs something akin to marriage. But Catholic men too often dismiss marriage for economic reasons, for worldly reasons, or for selfish reasons; and that means Catholic girls must accept attentions and intentions which do not always lead to the altar, where God makes man and woman one in the flesh for time and all mortality.

There is beginning in our parishes a new spirit of social life, and this should be encouraged. God knows our churches should never be gyms or theaters or dance halls, but our church recreation halls can be meeting places for Catholic friendships. Sodalties and societies should keep this purpose in their year's program. Any parish has the hearts as well as the souls of its people in its care. A muffled heart beat can end the music of the soul. The Catholic girl becomes the Catholic mother. She should have a place in the parish future because on her beauty of soul and strength of character depend the boys and girls who will fill up that church fifty years from now. Catholic action may begin within her own family. Catholic friendships and Catholic companions will be the answer to the question: Husbands—Where? (P. S. I'm spoken for!)

TO A STATUE OF MARY

(that stands outside a Protestant cathedral)

Lonesome she stands thro' the waiting days,
Forever in an alien place,
Amid men knowing not the ancient praise:
Hail, Mary, full of grace.

Only the birds remember she
Is the mother of all living men;
Saint Francis sends them for her company,
Until the lost ones return again.

ELEANOR V. SCANNELL.

Education

Pamphlets in the College Religion Course

DONALD HAYNE

THIS paper proposes to investigate the purposes and means of using pamphlets as an adjunct to the formal religion courses in Catholic colleges. Leaving until later suggestions for their introduction and use, their desirability seems apparent at once. First of all, they provide interest as a diversion from a textbook; and this is especially true where "the same old book" is used for two, three, or four years in the religion class. Opening a new book or pamphlet is like meeting a new teacher: what has this to offer that the last one did not have? As the result of fresh interest, the student may often grasp the content of a pamphlet better than he will that of a familiar textbook.

The size of a pamphlet also makes it more inviting to the average student; and difference in size brings with it (or ought to) difference in style. Some writers and publishers of Catholic pamphlets have realized this, and are casting their work into a style that is sure to have more appeal than a textbook style. Scores of teachers are keenly aware that many of our religion texts leave much to be desired in the matter of presentation. Might they find a different reaction in their classes to the judicious use of well-written pamphlets?

A special value of pamphlets is that they can often supply more detailed treatment of an important topic than is to be found in the text. Akin to this is the value of having in pamphlet form treatment of a particular subject by a recognized authority in the field. The Catholic Truth Society and the Paulist Press avail themselves of outstanding English and American writers frequently.

Now all this supposes that the pamphlets used are selected with care, and with a clear view of meeting these needs. There are hundreds of them utterly useless for the purpose contemplated in this paper. The faculty member charged with the duty of selecting them should no more write somewhere for "some pamphlets," than the college steward should telephone his dealer to send up "some food." For instance, if we expect to arouse interest in a pamphlet because of its size, it will not do to present the student with what is really a book bound in paper. The pamphlet must be as short as adequate treatment of its subject-matter will allow. The four-page stiff paper folders of the Catholic Information Society of Narberth, Pa., are models of brevity, as of several other excellent qualities; but pamphlets need not be quite that short to be effective. The standard five-cent size of the America Press, the Paulist Press, and the Catholic Truth Society, is not too short, other things being equal.

One of those other things is attractive make-up. The Paulist Nickel Books and the *Queen's Work* pamphlets exemplify this effort to make a visual appeal.

The subject-matter of the pamphlets used naturally de-

mands particular consideration. They must be alive. Everyone concerned with apologetics ought to thank God daily that the trend toward presenting religion as an organic thing is growing. While pamphlets, of their very nature, are usually limited to particular points of doctrine or practice, still as far as possible they should be chosen with a view to showing the place filled by their particular point in the totality of Catholic life. Dr. Cooper has well said, "We waste enormous time and energy cutting the heads off the 'hydra' objections. Positive exposition cuts off all at once." Nor should exposition be confused with proof. There is such a thing as failing to see the woods for the trees—proving a point right up to its Scriptural, traditional, and rational hilt, without explaining what the point is.

Most important of all, the subject-matter must be alive to the student. It must touch upon his life in a way that is clear and practical to him. An experience of the writer's may illustrate. He once had general supervision of two study clubs in a small Catholic college for men, one following Dr. Cooper's course on Life Problems, the other studying the "Quadragesimo Anno." Average attendance at the first was over twenty; at the second, it was two. No one would question the value of the social doctrine in "Quadragesimo Anno." But an Encyclical Letter, necessarily written in general terms, was too far removed from the students' daily interests to hold their attention. The writer learned that the way to teach social ethics was by the application of principles to a particular situation with which the students were familiar. Only in this way does abstract matter "come alive" to the students. In selecting pamphlets, likewise, topics remote from the students' experience should as far as possible be avoided. The pamphlets of Father Lord, S.J., come very close to this ideal; and again the Narberth Society merits praise for the reality of its work.

Allied to subject-matter is style: Newman says "matter and expression are parts of one." For our purposes, the style ought to be a lively one, making for easy reading. Father Lord and the Narberth Society often put their work in story or dialogue form. This is not always practicable, nor invariably desirable, but the popularity of their pamphlets shows the appeal made by a conversational style. The student is accustomed to the more or less technical language of his textbook: a less formal approach in a pamphlet may serve to give him a fresh insight into the subject-matter. The motto *non nova sed nove* is applicable here: as few technical theological terms as accuracy will permit, a human touch wherever possible, short sentences, simple, easily comprehended words.

This paper will not attempt to appraise the output of the pamphlet publishers: teachers who agree with the prin-

ciples laid down can readily judge which pamphlets are suitable. There is, however, one suggestion that could be used by any school having a mimeographing machine; namely, the publication of a religious bulletin. Samples of religious bulletins can be obtained from the Prefect of Religion, Notre Dame University, Notre Dame, Ind., and from the President of the Mission Unit, Mount St. Mary's Seminary, Emmitsburg, Md. The Notre Dame bulletins are familiar enough. The Mount St. Mary's bulletins, issued twice weekly during the school year, are written and mimeographed by the seminarians for the use of the students of Mount St. Mary's College and High School. In the two years of their publication, they have dealt with moral and devotional topics chiefly, with some admixture of doctrinal, historical, missionary, and economic questions. Their form is that of a concise essay on one point; the writers of the bulletins, and the committee which edits them, have been consistently instructed to seek for brevity, clearness, reality, and interest. While no attempt has been made (to the writer's knowledge) to align the bulletins with the religion courses in the college, individual teachers have used them occasionally as required supplementary reading. Other colleges might profit by adopting the idea, and perhaps linking it more closely with the formal religious instruction. A teacher with a little leisure, access to a mimeograph, and a flair for the "bulletin-style" (which can be gauged by reading a half-dozen of the Mount St. Mary's bulletins) might find this more satisfactory than the use of printed pamphlets. In a close-knit school, religious bulletins can be an effective means not only of instruction, but of student guidance generally.

Supposing a teacher has found available pamphlets, how is he to use them? The first way that suggests itself is to require their compulsory purchase as a supplementary text. Student attitudes will largely determine the efficiency of this method. Where the course deals with problems of current Catholic interest, pamphlets may be found (e.g., *Catholic Mind*) more up-to-date than any textbook. Here their compulsory purchase might be indicated; one class period a fortnight could be devoted exclusively to them. Let us hope it is needless to say that pamphlets which the students *must* buy ought to be selected with the greatest possible care: the students are not being used for the benefit of pamphlet publishers.

Another use would be to assign pamphlet material to individual students for outside reading and reports. In this case, the pamphlets should be supplied to the student by the school, or from the library, and should also be made available to other students whose interest may be aroused. Somewhat like this is the excellent practice of some teachers who keep a supply of pamphlets at hand to be given, or lent, to students who ask questions, or present problems. Of course, we cannot regard pamphlets as some school doctors used to regard pills, to be dosed out indiscriminately to all comers, but a questioning student frequently has a live interest that can be satisfied by a pamphlet, and at the same time capitalized for the encouragement of reading habits.

In any school where pamphlets are introduced, there should be at least one pamphlet-rack. Where it should be placed, if there is only one, depends on individual school conditions. On the rack should be displayed for sale the pamphlets required, or recommended, for class use, but just as prominently also others less closely related to the formal course. The rack needs daily care. The pamphlet catalogue of the International Catholic Truth Society contains some good "Advice to Rack-tenders"; they will find good exercise for their ingenuity in making the rack attractive and promoting sales. If there is any profit (don't expect it), it should be devoted primarily to expansion. A few interested and intelligent students can do all the manual labor and bookkeeping with a minimum of supervision; nor will a wise teacher fail to profit by their suggestions and reactions to material proposed.

It cannot honestly be denied that the intelligent use of pamphlets in college religion courses will add to the teacher's work rather than make it easier. Anyone who attempts to carry out even the suggestions contained in this cursory review of possibilities will find that he has a task on his hands. And, after all, this is only an experiment proposed for what it may be found to be worth. But we say and know that religion is the most important subject in our curriculum; and there are not lacking those who make bold to claim that it is our worst taught. May not even this experiment, then, be worth, at least, trying?

With Scrip and Staff

NOT being personally a radio fan, I have to depend upon Father Jude for the latest developments in that field. He is an indefatigable short-wave devotee; and regaled me a year ago last Christmas with the most poignant thing I have ever heard over the radio. It came from the "national" broadcasting station of the French Republic, "Radio-Paris," and was in the form of a dialog, where the voice of a nun praying before the Blessed Sacrament, pleads for the soul of a dying sinner, while his own evil self argues against grace, raising up the vivid memories of reckless life; and all of it against an exotic, dramatic background. It was a theme similar to that worked out so movingly by Eugene O'Neill in "Days without End," save that the soul of a dying man, not of a man with a new life on earth dawning, is the theater of the spiritual battle.

"Now they have stopped all that," said Jude, when I last dropped in to his sociable rectory. "It was about the last thing that Camille Chautemps, the has-been French Prime Minister, did before they booted him out and shot up the works over there in Paris. And now they have the devil to pay for their foolishness. You cannot joke with God's patience, even when you are a Frenchman."

"Didn't the Catholics say anything?" I asked.

"Sure," replied Father Jude, "and so did the Protestants and the Jews, for they too suffered from the pro-

hibition. It was aimed not at Catholicism alone, but at God. Cardinal Verdier, the Archbishop of Paris, the Rev. Marc Boegner, President of the Protestant Federation of France, and the Chief Rabbi Israel Lévi, all three wrote letters which were published on January 23. The Cardinal reminded M. Chautemps that 'thousands and thousands of aged, helpless, and sick people' were hindered from attending the ordinary exercises of their various forms of worship. Complaints were coming from every nook and corner of France; and when the French complain, they say something."

"Does that mean that all religious broadcasting is stopped in France?" I asked.

"No; that's the funny part of it," said Jude. "They still permit the famous Conferences of Notre Dame to be radioed; and the Alsations have such a grip on the Government by their Concordat with the Holy See that the Cathedral of Strasbourg still can go on the air. The Cardinal pointed out this inconsistency. And he also gave them a mouthful when he remarked: 'Such incidents disturb the atmosphere of union and confidence which are necessary for the country in the serious turns of events that are occurring at this time.' The atmosphere was disturbed all right. The Place de la Concorde had as many dead cats flying through it last week as did any of General Johnson's NRA hearings."

THIS put me in mind of the precarious situation of the Catholic Hour, as has been pointed out by Henry L. Caravati, the Business Secretary for the National Council of Catholic Men, in a letter that he sent out on January 30.

"Do you realize," I said to Jude, "what it would mean if the Catholic Hour is obliged to close down for lack of funds? Says Mr. Caravati: 'It goes out each week to all parts of the world over fifty-six associated stations of the National Broadcasting Company. Ecclesiastical authorities are almost unanimous in their opinion that it is the most powerful instrument in the United States for the dissemination of Catholic truth.'"

"I certainly do realize it," said Father Jude, "and believe we should strain to prevent such a calamity.

"But I also am inclined to agree with Father Gillis," he continued, "that the Catholic Hour does suffer to some extent by its necessary confinement to the peaceful and the expository. Nothing gets a popular hearing like an attack, especially an attack on deeply resented abuses. What can be done about it? I don't know. That is a nut to crack in the realm of Catholic radio apologetics. In the meanwhile, keep the Catholic Hour."

ONE important lesson, thought Jude, appeared from the joint protest of the archbishop, the minister, and the rabbi; which is, that we can assume a common ground on so fundamental thing as the necessity of religion and religious worship. "We can never take too much pains," said Jude, "to make plain to non-Catholics that the Catholic Church can aid them and comfort them, even when they cannot see their way toward embracing the

teaching of the Church as such. Look at the way the Holy Father himself spoke to young James Roosevelt, son of the President, when James was in Rome. He told him that Rome belonged to him, too, and to all mankind, that the city is like one of the grand books that belong to the intellectual patrimony of humanity. 'Come back, James,' he said, 'and take another look at it. Your first reading was a duty. But a second reading becomes a necessity.'"

Which reminded me of the way that the Holy Father treated the scholars, of all nations and languages, who participated in the linguistics congress in Rome last October. Though some of them boggled at kneeling down for the first greeting, they were reassured when the Holy Father told them at the end of their half-hour's visit, when he was getting ready to give them his blessing, that "*benedicere* did not mean that he wanted them all to become converts, but rather that he wished them every good fortune, every good for themselves, their work, their families, and their relatives."

"Well," said Jude, "the Pope told Father Francis A. Woodlock, S.J., when Father Woodlock was talking to him recently of the English converts, that the Faith 'is always a gift.' The most earnest and sincere people may never obtain it. What man could have led a more pious, ascetic life than the late Lord Halifax? He will be shining high in Heaven. Yet with all his learning and years he died not knowing as much about the Church as those infants who are chanting their catechism over there in the parish school, grade I. We can only give *that* to some—though to many, many more than we are now giving it to. But *some* aid and comfort to all men of good will. And most men have a little of that last commodity."

THE PILGRIM.

Dramatics

"The Joyous Season"

ELIZABETH JORDAN

ANOTHER Catholic play has blossomed on Broadway—strange soil indeed for such a theatrical flower. Like Eugene O'Neill in his superb "Days without End," Philip Barry, another of our leading playwrights, has found his inspiration in the Catholic faith. Like O'Neill, he has written of it reverently and tenderly. Like O'Neill, he has kindled afresh the flame in Catholic hearts. Like him, he has offered inspiration and guidance to restless hearts not yet at peace with God.

There the resemblance in the work of the two men ends. There is little of Mr. O'Neill's profound theology in Mr. Barry's play; there is even less of the study of tortured souls. His message, as delivered by the nun who is his leading character, is a joyous message, and in this he is absolutely right. Our Church does not fetter the soul. It gives it wings. The sweep of mighty wings can be plainly heard by hearing ears at the Belasco Theater every time Sister Christina comes on the stage. For Christina's religion is the joyous religion which has been that of every Sister I have intimately known.

Back from her convent after many years of community life and making a brief visit to her family in the old Boston homestead of the Farleys, Sister Christina finds her brothers and sisters and their wives and husbands soul-sick and at war with their empty hearts. They are an appalling assortment of human beings, selfish, greedy, utterly materialistic. It is "The Joyous Season" (Christmas time), and before her short visit is over, Sister Christina, by the sheer strength and beauty of her soul, has led them toward the higher life they had never learned to seek. She has not preached to them. She utters no word of criticism. She is a light, a bit blinding to their eyes at first, but which they almost unconsciously follow.

As I watched the splendid rapture of Lillian Gish's performance in this role, I thought again and again of Sisters I have known intimately in my girlhood as a convent-school student, and in my later life. So would the late Sister Mary Ethelbert of the Notre Dame Sisters and the late Sister Mary Rita of the Congregation of the Holy Cross have entered such a home as Mr. Barry shows us. So would Sister Mary Clare of a certain Notre Dame community enter such a home today. So would many others I could mention, who carry their faith like a blazing torch in a dark world, and carry it gaily and joyously.

In real life Sister Christina could have done exactly what she did with the Farleys in Mr. Barry's play. But how did Philip Barry know this? How did Miss Gish know it? How and where did Miss Gish learn to put herself in a nun's habit and for the time become the essence of all the most inspired Sisters a convent graduate has known and loved? How did Miss Gish acquire that incessant play of light and shadow that ripples across the face of such a Sister as she portrays: the light, a reflection of her own soul; the passing shadows, the reflections of the dark lives and suffering souls around her. I used to watch just these changes in the face of Sister Rita as she talked, but Sister Rita has been with God these twenty years. Where has Lillian Gish watched them? How did she capture them and make them her own? She gave us a superb and unforgettable performance. Under it the Farleys had no chance at all but to see the deviousness of their past ways and the shining path that lay before them.

Probably it is time for me to pull myself back to earth and to mention that Mr. Barry's play bears the title "The Joyous Season," that it was produced at the Belasco Theater, and that Arthur Hopkins, the producer, put it on with a splendid supporting company of artists including Eric Dressler, Jane Wyatt, Florence Williams, Moffat Johnston and Kate Mayhew. But I am not interested in these details. I want to forget them and lend myself in memory to the inspiration of the play and the perfection of Miss Gish's interpretation. Unfortunately, the play has already been taken off.

And speaking of characters superbly interpreted brings me straight to "Wednesday's Child," a drama written by Leopold Atlas, and produced at the Longacre Theater

by Potter and Haight with Frank M. Thomas, Jr., in the leading role. In the play Master Thomas is a lad of ten. In the play he is Bobby Phillips, only child of Ray and Kathryn Phillips; and the drama shows us, very simply and powerfully, the tragic position of a child whose parents are drifting on the rocks of a divorce. It would be more accurate to say that the boy and his acting show us this. For the youngster is a genius. It is he who makes us understand the deep, uncomprehending suffering of a little boy who vaguely realizes that his mother is faithless to his father; who sees their final quarrel and separation; who is forced to testify against his mother in the divorce court; who is assigned by the judge to an annual six months with his mother and the same period with his father; whose little life is periodically torn up by the roots as, his mother and father having married again, he is sent from one new home to the other. He loves his father and mother, but he does not love their new partners. They love him, but he is in the way. They finally send him to a distant school; and here, among his mates, he finds at last a little peace and contentment and comforts himself in dark hours with the reflection that some day he will be able to make a home of his own. The acting of the boy is marvelous. In the divorce-court scene it is hauntingly poignant. Indeed, some of the best work of this excellent dramatic period is done by this previously unknown little lad who has justly become famous overnight.

Playwrights or producers or both are indulging themselves at present in a new habit of giving their offerings titles which convey not the slightest suggestion of their theme or plot. One of these is the hilarious "She Loves Me Not," dramatized from Edward Hope's novel and produced at the Forty-sixth Street Theater by Dwight Deere Wiman and Tom Weatherly. Up till the fall of the final curtain no one has the slightest idea who "she" is and why she doesn't love, but neither does any one care. The comedy is so bright, so gay, so fast-moving, and so thoroughly entertaining that one overlooks a few raw lines and happily gives oneself up to its appeal.

Its theme is of a simplicity. A chorus girl, pursued by the police as witness of a crime in which she was not concerned, takes refuge in the room of a college student and begs him to hide her for a day or two till her pursuers give up the search for her. The student enlists the aid of fellow-students and the good work is on. It is all very proper so far as the students are concerned. They are merely eager, as the late Texas Guinan used to put it, to "give the little girl a hand." But some moving-picture people get into the game and mess it up. They engage the girl as star in a new picture play and unwittingly reveal her whereabouts. After that every one, though innocent, is in the various kinds of trouble that always amuse the observer. There are big and incessant laughs in "She Loves Me Not." There is also some excellent acting, and there is a deep understanding of the secrets of moving-picture studios. The play is one of the big successes of the season.

"Hotel Alimony" is another divorce play, this one

showing up the horrors and expenses of the alimony system in New York. Written by A. W. Pezet and produced at the Royale Theater by Franklin and Stoner, it teaches us that a divorced woman whose alimony is not paid can keep her husband in jail indefinitely. It also reveals that his sufferings there need not be acute if he has enough money to bribe his jailers and satisfy the underworldlings who have themselves jailed that they may share the graft extracted from prisoners. A man can live in jail very comfortably for a few hundred a week. He may even have a piano in his cell if his little heart desires it. It is all pretty sordid but probably true.

And speaking of these things which are sordid but true, there is "Tobacco Road." This offering, written by Jack Kirkland and put on by Anthony Brown at the Masque Theater, is laid among the poor whites of Georgia. It is undoubtedly photographically accurate, but some of its lines and situations are incredibly raw. I have let it alone up till now for these reasons, and because I expected it to die in a week or two. But it holds the stage because it offers us some of the best acting in town, that of Henry Hull as a Georgia "cracker," and of his wife, played by Margaret Wycherly. There is always something inspirational about good work, wherever one finds it, and it is doubtful whether we have on our stage today a more perfect portrait of utterly shiftless and worthless "poor white trash" than this couple offers us. The wife, who is dying on her feet, has only one concern. She wants "a stylish dress" to be buried in. Her husband merely asks to sleep in the sun while the wretched hovel that is his home crumbles around his ears and his family starves. Great acting, yes. But sordid, dirty, repellant. One sees it, groans, and hastens into the pure outer air, longing for an immediate bath.

REVIEWS

The Jesuits and the Great Mogul. By SIR EDWARD MACLAGAN. London: Burns, Oates, and Washbourne. 12/6.

There are two types of historians who have written about Jesuit Missions. The first is represented by Francis Parkman who failed to understand the motives which led the missionaries into their fields of endeavor. Parkman was an energetic worker and an exact recorder of facts, but his soul was cramped by a narrow Puritanism which made it impossible for him to enter into the noble spirit and supernatural ideals of the Catholic missionaries. To the second type belongs a more modern writer, Prof. Herbert Eugene Bolton. Long has he worked and delved into the secrets of forgotten manuscripts, but at the same time he has caught the motives which sent the Catholic missionaries into strange lands to face dangers and privations which could compare with the sufferings of St. Paul. To this latter type of historians belongs MacLagan. He, too, has searched the faded and musty documents of the past; but he has grasped the high ideals of his heroes. How touchingly he writes of Blessed Rudolf Aquaviva, who was one of the first missionaries to visit the Great Mogul and later found martyrdom in more southern India; and he refers to the Jesuits in general as "men who bore the burden of the Missions, and make us realize the devotion which inspired them in carrying out their allotted tasks." The mission work of the Jesuits in northern India began in 1580 when the Fathers reached the court of Akbar, commonly called the Great Mogul, and closed with the death of the last missionary in 1802; but long before that date the empire of Akbar had disappeared.

In the first part of his book, Mr. MacLagan gives us an account of the foundation of the mission and its progress for more than a hundred years. Of special interest is the baptism of the three grandsons of the Great Mogul, when all Europe rejoiced over the triumph of Christianity in this long unknown world. While the reviewer was reading of their heroic efforts and was wondering how much of this labor brought its fruits, there came to his room a missionary who had worked eight years in India and had returned to the United States to recuperate his broken health. He put upon my desk a map of India. There were Lahore and Agra and other cities where the Great Mogul had ruled. Not only has the faith survived, but these cities are now bishoprics. There are ten Archbishops in India and thirty-six Bishops. In certain localities the proportion of Catholics to the rest of the population is greater than in some of the States in this country. The mission of the court of the Great Mogul did not fail.

H. S. S.

La Vie Humaine et Divine de Jésus-Christ: Notre Seigneur.

Par l'Abbé FÉLIX KLEIN. Paris: Bloud et Gay. Paper, 120 fr. Bound, half-leather, 180 fr.

So closely bound by interest and companionship is the Abbé Klein to the United States, that Americans may be pardoned if they look upon this great labor of love on his part as an American, as well as a French production. The Abbé has certainly built his own monument by this beautiful volume, a triumph of scholarship and art. The pages are adorned with 400 artistic reproductions, drawn from every epoch of Christian art, and photographs illustrative of the Holy Land. The author must be complimented upon his selection, for the pictorial part of the work forms a real museum of the history of Christian art in its ceaseless efforts to portray the story of the Son of Man, His Person, the circumstances of His Life, and the lessons to be drawn therefrom. The photogravures are finely executed, as is the typography of the broad pages. Turning to the Abbé's own text, the reader is carried along with the simplicity and directness of his account. M. Klein had already won the admiration of a large circle of readers by his former work: "Jesus and the Apostles." Here he embarks upon the entire life of Christ. With the long practice of a finished stylist, he achieves that absolute transparency of narrative which blends with a certain elevation of thought and warmth of feeling that comes from a lifetime of meditation. Christ, the Son of God; Christ, the lover of mankind, is depicted in these glowing pages. The absence of all controversy and exegesis enables the author to achieve a monumental effect; as it were, a great Lesson read to a doubting yet yearning world. M. Klein's work will make a superb gift book.

J. L. F.

The Far Eastern Front. By EDGAR SNOW. New York: Harri-son Smith and Robert Haas. \$3.75.

Long a resident correspondent in the Far East, the author of this volume has a personal and intellectual background which well fits him to interpret the local significance of events in the Sino-Japanese War from the Chinese viewpoint. His book recounts events in Manchuria and China in detail since the fatal day in September, 1931, when by sudden strokes the sons of Nippon seized control of Mukden, Antung, Kirin, Chanchun, and points on the South Manchurian Railway. The methods and manner, as well as the specific actions of the Japanese, are vividly related. The nationalistic air of Japan, the heritage of rivalries for Manchuria, the powers of the Young Marshal, and the inter-relations of Chinese, are draped around the events with the perfection of intelligent interpretation. The confusion has meaning. The sequence has progress. Aims and intents begin to emerge into clarity. The viewpoint is partial to the Chinese, but the facts are none the less well enough authenticated to give force to the argument. A power has arisen in the East which has plans for the future, unrevealed until put into operation, concealed behind public pronouncements of opposite tenor, and will put those plans into effect.

regardless of the words of the Western world. This is Mr. Snow's interpretation. His volume becomes an indispensable introduction to understanding of events which may come when the avalanche of the future descends.

E. C.

Tia Barbarita. Memories of BARBARA PEART. Boston: Houghton Mifflin Company. \$2.50.

We have here the story of an Irishwoman who, as a bride, went with her husband to Argentina and spent eight years there on the Pampas in happy-go-lucky ranching. They then went back to Ireland, and after a short stay decided to try Texas and Mexico. The record of these last ventures gives many interesting details of rural life in the republic across the Rio Grande before the era of the present bandit rulers destroyed so much of the old-time peace, happiness, and prosperity. The faith and race of the visitors ensured them a cordial welcome and in the narrative we are asked to assume: "Between splendor and neglect, indulgence and cruelty, the vivid careless scene rolls on." On the way to Texas and Mexico a stop was made in New York because the lady wished "to find Brooklyn and its Bishop, her uncle Henry, formerly of the Diocese of Antrim in the North of Ireland." She says she "felt the need of blood relationship in this city of noise and bustle," and that "the dear old man gave her the warmest of welcomes" and "insisted on her husband and herself taking up their quarters with him." Now unfortunately a critical analysis of this affecting picture discloses that there never was a Bishop Henry O'Loughlin in Brooklyn and there is no "Diocese of Antrim" in Ireland. Yet the lady says she spent fourteen months in Brooklyn with this "uncle." The period is supposed to be 1880-81, and the Right Rev. John Loughlin, a native of the Diocese of Down and Connor, was then Bishop of Brooklyn. He had three priests in his household, one of whom is still alive, and says he never heard of niece "Tia," and that this story of her Brooklyn visit is fantastic romance. A number of other well-posted Brooklynites coincide in this. The further information that the Bishop of Brooklyn had three brothers priests will be news indeed there, but it does not enhance the reliability of the "memories." There is a current popular song, "Did You Ever See a Dream Walking?". The orchestra might favor us with it as an accompaniment for Mrs. Peart's chapter on her Brooklyn "uncle."

T. F. M.

Essays and Studies in English and Comparative Literature.

By Members of the English Department of the University of Michigan. Ann Arbor: University of Michigan Press. \$2.50.

This tenth volume in the Language and Literature publications of the University of Michigan reflects a wide range of humanistic interests. Dialect study is linked with the history of the Restoration drama in Harold Whitehall's essay, "Thomas Shadwell and the Lancashire Dialect"; an illuminating example of fruitful comparison of texts in "Another Shorthand Sermon," by H. T. Price, opens anew the question of the role of Thomas Bright's pioneer system of shorthand in the production of Shakespeare's pirated plays; and even the much abused study of sources, in this case the Norse in particular, as carefully handled by Karl Litzenberg, is made to reveal a relationship between "The Social Philosophy of William Morris and the Doom of the Gods." Of the three longer studies in the volume, the longest and probably the most valuable for its bearing on the reconstruction of the history of ideas is N. E. Nelson's painstaking survey of "Cicero's De Officiis in Christian Thought, 300-1300." By his general conclusion the author aligns himself with Gilson and Rand in extending the frontiers of the Renaissance far back into the Middle Ages; but unlike his greater confrères he seems to labor under such hoary delusions as the essentially tyrannical character of the Church, the impossibly ascetic ideal of the monks, the unworthy casuistry of St. Thomas, etc. Such preconceptions vitiate some of Nelson's interpretations of texts, but they are not frequent enough to affect his central thesis: "that medieval thought

was more realistic and more social-minded than we ordinarily suppose." The remaining essays are Warner G. Rice's interesting and well documented account of "Early English Travelers to Greece," and a highly important study of "Wordsworth's Aesthetic Development, 1795-1802," wherein Oscar James Campbell and Paul Mueschke bring to a conclusion the work which they began in the pages of *Modern Philology* in 1926. Wordsworth's Prefaces in their interpretation become again revolutionary prophecies.

A. C. S.

BOOKS AND AUTHORS

Apologetics.—Men today are confronted with vast problematic forces that are shaking Western civilization to its foundation. The task of coping with these forces provides Christopher Dawson with the title for his book, "The Modern Dilemma" (Sheed and Ward. \$1.00), which is No. 8 of "Essays in Order." Mr. Dawson is, of course, the defender of the ideals which he counts as the constructive ideals of traditional European civilization: Christianity, humanity, science, and democracy. His claim is that these older ideals will be as operative today as they were in the past. As a timely apologetic for the Church, the book is to be highly recommended.

Biography.—In these days of insistence on the need of Catholic action, the example of the life story of the man who deserves the major share of the credit for initiating the first national lay movement in this country is of immediate interest and value. Dr. John O'Grady, in "Levi Silliman Ives, Pioneer Leader in Catholic Charities" (Kenedy. \$1.25), supplies this incentive, and awakens the neglectful of the present generation to a consideration of the status of an unusual leader; a distinguished convert (a former Protestant bishop); a crusader to save neglected Catholic children to the Faith, and a potent factor all during his later years in every movement of national scope affecting Catholic interests.

The life of a sterling and energetic youth who in a short time advanced far along the path of virtue is attractively presented to us in "Pier Giorgio Frassati" (Burns, Oates, and Washburne. 3/6), translated and adapted by H. L. Hughes. His untiring deeds of kindly charity, his intelligent and well-directed spirit of sacrifice, his sincere and manly piety, made him highly deserving of love and admiration. He was afire with enthusiasm for all that was noble and high. His ardent devotion to the Holy Eucharist molded his character along lines of deep and simple piety, making him a magnificent example for others to follow. This brief but interesting biography does full justice to the beauty of his character. It is full of inspiration for Catholic youth, now that Catholic Action is calling for leaders.

"What can the Power or Powers be like who ordain such horrors!" We find these words hidden among accounts of corpses appearing to the living in "Ghosts of London," (Dutton. \$3.50) by Elliott O'Donnell. This is a most unusual book dealing with the records of actual hauntings of such places as Berkeley Square, London Bridge, and Blackheath. The author has taken great pains to substantiate all records of strange happenings, and the references are numerous. The unfolding of the mystery attached to The Cock Lane Ghost is the most interesting. It was indeed a revelation to find that the girl Parsons concealed an apparatus which she admitted made the supposed supernatural scratchings. Stanley Lupino, an English actor, tells of the meeting with the ghost of Dan Leno, a great comedian. "Someone who stayed in the same dressing room as Mr. Lupino, also saw the phantom of poor Leno. This person, not quite so shock-proof as Mr. Lupino, promptly fainted." Mr. O'Donnell cannot explain these ghostly phenomena and claims that any theoretical explanation must necessarily be speculative. The book shows great research in a field comparatively new. The subject matter is logically arranged and at all times startling. Good reading for the long winter nights—if not taken too seriously.

Lectures.—A most impressive, practical, and inspiring collection of Lenten lectures on the Sacred Heart is presented to us in a paper-bound little volume entitled "Christ in the World of To-day" (Gill, Dublin. 2s.) by Fergal McGrath, S.J. The principal evil tendencies of the day are penetratingly analyzed: worldliness, modernism, the social evil, materialism, Communism, and naturalism. In a simple and yet powerful style, the author proves that in the Sacred Heart we have an infallible remedy to these evils. Spiritual unction is laudably blended with a great deal of erudition on questions of the day and valuable deductions are brought home.

A deeper and more fruitful appreciation of Catholic truth should be among the most desirable blessings to mankind the Little Flower might shower upon us from on high. "St. Theresa Returns" (Carmelite Press, Chicago. 50 cents.), by Albert H. Dolan, O. Carm., aims at diffusing clear, definite knowledge on points of Catholic teaching repeatedly presented to Catholics for consideration and but vaguely understood by non-Catholics. Such subjects as "Is God Cruel," "Is Hell a Myth," "Does Prayer Change the Mind of God," lend themselves to practical and profitable treatment. The easy yet cogent style of the author, no less than his unusual power of illustration, commends these lectures, first delivered at the Easter Shrine of the Little Flower, at Englewood, N. J.

"In Season" (Wagner. \$2.25) by the Rev. Frederick A. Reuter, a volume of "Short Sermons for Youth," follows the trend of the ecclesiastical year and so is "In Season" at any time. The sermons themselves, while not of uniform excellence, are generally filled with suggestive lines of thought. They are paragraphs grouped around a central idea rather than complete and unified wholes. A very interesting feature of the book is the inclusion of stories illustrative of the points treated. Many of these tales are not very well known and should prove helpful in talks to the young, though some of them, such as the apocryphal Christmas stories, might be somewhat unconvincing to sophisticated modern youth.

German Encyclopedia for Catholics.—The sixth volume of "Der Grosse Herder" (Herder. \$9.50) is a little more portly than its predecessors. It contains such weighty affairs as Katholische Kirche and Kapitalismus, although it refuses to see any connection between the two. Italien is nobly illustrated as is Italienische Kunst, and Japan and Japanische Kunst also receive top-notch treatment. Ireland is handled a bit grudgingly, both as to the specimens of humanity presented and the length of description. But das Kind is made the subject of a set of charming character photographs of German children; and you will find all varieties of Käfer, pleasant and unpleasant; and the usual wealth of detailed technical articles, such as Kaffee, Kakao, etc. On page 606 Job's wife (Dürer) pours a waterbucket on her long-suffering spouse: and on page 1338 you will find out just why a Kiebitzer is so called.

Books Received.—This list is published, without recommendation, for the benefit of our readers. Some of the books will be reviewed in later issues.

ALCOHOL: ITS EFFECTS ON MAN. Haven Emerson. \$1.00. Appleton-Century.
ARROWS OF IRON. Henry S. Spalding, S.J. \$1.50. Benziger.
CITY WITHOUT WALLS, THE. Arranged by M. C. Osgood. \$4.50. Macmillan.
ESSAYS IN CRITICISM, SECOND SERIES. University of California Press.
FACSIMILES OF FAMOUS AMERICAN DOCUMENTS AND LETTERS. Edited by E. C. Boykin. \$2.00. Blue Ribbon Books.
HISTORIC SPOTS IN CALIFORNIA. H. E. and E. G. Rensch. \$3.75. Stanford University Press.
HOW TO SERVE IN SIMPLE, SOLEMN, AND PONTIFICAL FUNCTIONS. Dom Matthew Britt, O.S.B. \$1.00. Bruce.
JULIA NEWBERRY'S SKETCH BOOK. Tracy D. Mygatt. \$2.50. Norton.
MARIAE. Petro Vogt, S.J. Marietti.
NEW CHURCH AND THE NEW GERMANY, THE. C. S. Macfarland. \$2.25. Macmillan.
RADIO TALKS ON RELIGION. Edited by Leonard Hodgson. \$1.75. Morehouse.
UNITED STATES IN WORLD AFFAIRS, 1933, THE. William O. Scroggs. \$3.00. Harper.
VATICAN, THE: YESTERDAY—TODAY—TOMORROW. George Seldes. \$3.75. Harper.
WORLD IS YOURS, THE. G. B. Lancaster. \$2.50. Appleton-Century.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

The Persecution in Mexico

To the Editor of AMERICA:

You will be wishing news of us here. The persecution is becoming really diabolical, and any picture that might be formed of it would fall far short of the reality. We are, however, keeping at our posts with the full knowledge that at any moment we may be carried off to jail for infractions of the most iniquitous of laws. Any day I may come down from the altar of our church, where I am celebrating daily, to find myself headed for prison. And I shall not be surprised some day when I least expect it if, stepping out into the street, I find them waiting for me near the door.

What will you say to a Christmas passed behind the bars for the love of Christ our Lord? Even yesterday the local paper spoke of a priest sent to prison in the state of Chihuahua for the crime which we are committing right along. And this takes place, more or less, throughout the whole country in varying degrees.

In the field of education the persecution is passing all imagining. The plan which is being presented to the Congress these days (discussed beforehand in the convention of Querétaro by the P. N. R., which is the party in control) is enough to freeze your blood. They are no longer satisfied with lay education; it must be atheistic, anti-Catholic, diabolical. Some of the publications of the Department of Education, which we have been able to obtain, are enough to fill the soul with horror. I wanted to send you a copy of the book *Práctica de la Educación Irreligiosa*, which you would think was turned out in the printing presses of hell itself. It comes from the Department of Education.

A new law proposes to forbid teaching of any kind to all priests and Religious from the grades up to the university. This will make it impossible to have even a seminary.

In the State of Sonora an executive decree has just been published in which matters are brought to a pass hitherto unheard of. The teaching of catechism to children is to be prohibited even in private homes; the catechists are to be watched to prevent them continuing their work by transferring their activities from one place to another.

Address withheld.

SYMPATHIZER.

Washington Wage Welsh

To the Editor of AMERICA:

Under the heading "Sociology" you have an article "Washington Welshes on Wages." I think this article should have been under "Absurdity," as I think for one whose income has been reduced more than fifty per cent and most men's salaries have been reduced a great deal more than fifty per cent and this man John Wiltbye is kicking at the small reduction of fifteen per cent, how glad most men would be if they had their incomes today less fifteen per cent and can buy almost double what they could four years ago. Why not be fair?

Cincinnati.

CHARLES ERPENBEK.

[Mr. Erpenbek's contention, if we understand it, seems to be this: Millions of employes in private service have been crippled. Therefore, employes in Government service should not complain when the Government begins to cripple them. Mr. Wiltbye contends, on the contrary, that the Federal Government should pay a living wage, and guarantee its employes decent working conditions, first, because this is demanded by justice and charity, and, secondly, because the Federal Government, the largest employer of labor in the United States, is hurting its Recovery program by persistently violating rules and regulations which it seeks to impose upon all private employers.—Ed. AMERICA.]

C h r o n i c l e

Home News.—Postmaster General Farley, on February 9, ordered annulment of all existing domestic air-mail contracts, effective February 19, and the President directed the Army to fly the mail during the emergency. Mr. Farley explained this action in a letter to Senator Black on February 14, charging that "the carriers secured contracts based on conspiracy or collusion." The Army was reported as ready to fly fourteen routes at first. Private operators were flying twenty-six. Transcontinental and Western Air filed an objection to the annulment, and asked for an injunction against the Government on February 13. Colonel Lindbergh telegraphed an objection to the President, to which Mr. Farley replied on February 14, stating that "if you were in possession of all the facts you would not feel that any injustice had been done or will be done." William P. MacCracken and Col. L. H. Brittin on February 14 were sentenced by the Senate to ten days in jail on a charge of contempt for allowing correspondence under Senate subpoena to be removed from MacCracken's office by Brittin, who subsequently destroyed it. President Roosevelt on February 8 sent a special message to Congress asking that sugar beets and sugar cane be added to basic commodities under the Agricultural Adjustment Act. He also requested the allocation of the American market for sugar, through quotas, to the various domestic, Cuban, and insular sources. His purpose was to stabilize sugar prices, rehabilitate the industry, and increase Cuba's purchasing power. In another special message on February 9, the President asked for legislation to regulate stock exchanges. A bill was introduced, requiring the registration of stock exchanges with the Federal Trade Commission, making various manipulations criminal offenses, setting a sixty-per-cent margin requirement, prohibiting short selling unless in compliance with the Trade Commission's regulations, and providing certain penalties. The President's message asked for regulation of stock and commodity exchanges to protect investors, safeguard values, and eliminate "unnecessary, unwise, and destructive speculation." On February 12, Secretary of Agriculture Wallace asked Congress for strict regulation of commodity exchanges, and a bill was presented, outlawing bucket shops, wash sales, and other transactions. The Senate passed the \$950,000,000 appropriation bill for CWA and other relief on February 8; it was finally approved and sent to the President on February 14. The new tax bill, providing an estimated increase of \$258,000,000 in Federal revenues, was to be considered by the House under a stringent "gag" rule (passed 241 to 154 on February 14) barring all efforts from the floor to amend the bill. An issue of \$800,000,000 of Treasury notes was oversubscribed more than four times on February 14. The Administration incorporated on February 12 an Export-Import Bank, with a capitalization of \$11,000,000, to finance trade between Soviet Russia and the United States.

Civil War in Austria.—The terrific tension accumulating for many months broke loose in Vienna in a deadly clash between the Government and the Socialist party. On February 13 the Government forces, including the national army, the police, and the Heimwehr, answered the fire of Socialists barricaded in their reinforced model apartments by a military attack on a large scale. The famous Karl Marx Hof, which cost over \$4,000,000, was torn to pieces by heavy artillery. All other centers of Socialist resistance were either subdued by artillery fire or were put under bombardment. It was generally conceded that owing to their lack of equipment and organization the Socialists could not long hold out against the united Government forces. Thousands were killed and wounded, but censorship prevented any official estimate. While there had been reasons for believing that civil strife was imminent, the turn of events was quite sudden and unexpected. Chancellor Dollfuss with his Fatherland Front had concentrated almost entirely on the revolutionary threat of the brown-shirted Austrian Nazis. The Socialists, in dread of another Hitler pogrom, were standing by Dollfuss and offering their services to resist the Nazis and Von Starhemberg's Heimwehr, which championed Italian Fascism. Recent events, however, made it clear that the Heimwehr would be the deciding factor in determining the policy of the Government. On February 8, during the absence of Chancellor Dollfuss in Budapest, Vice Chancellor Emil Fey, who was in complete charge of the Government forces as well as a powerful leader of the Heimwehr, publicly announced that a raid on Socialist headquarters revealed "an unprecedented criminal plot of Bolshevist and Marxist elements." It was said that enough bombs and other explosives to destroy the whole city of Vienna were found in the hands of the Socialists. The threat of further raids made it evident that the day of doom for the Socialists had sounded. Meanwhile, the well-organized Heimwehr was massing troops in important centers, threatening to rule by force unless the local Governments accepted the Heimwehr in an advisory capacity. Chancellor Dollfuss on his return found himself face to face with a Heimwehr Fascist program. Prince von Starhemberg demanded the elimination of all political parties and particularly the destruction of Socialist power of resistance. Nothing was said about the relationship of the Heimwehr with the Austrian Nazis, and the Christian Social party was merely notified that it was expected to be 100 per cent with the Government's new program. Up to this point the Socialists had cooperated with the Christian Social party in a common effort to prevent both Fascism and National Socialism. Dollfuss had based his hopes of maintaining a middle course with the support of these two parties on the promises made by Italy, France, and England to maintain the vital point in the Versailles Treaty that Austria should remain independent and never be absorbed by Germany. In the present crisis the three great Powers hesitated to take definite action, and Dollfuss' appeal to the League of Nations was generally considered a proper but futile move. It would seem that in his hopeless dilemma he

was forced to cast his lot with the powerful Heimwehr whose hatred of the Socialist party is hardly less than that of the Nazis themselves. It was also rumored that Italian support was made dependent upon the elimination of the Socialists. After Dollfuss' decision, made known on February 11, to accept the terms of the Heimwehr, plans for the disarmament of all Socialists were set on foot. On February 12, raids were begun on important concentration centers of the Socialists. The latter, realizing the end of their powerful organization, took what weapons they had and began open resistance. Shots were fired from the windows of the apartment houses at the raiding police. After an exchange of revolver and rifle shots the Government ordered the artillery to dismantle the buildings as if they were enemy forts. In short order the beautiful Karl Marx Hof was a hideous pile of wreckage with men, women, and children wounded and dying in the debris. The Government continued the artillery attacks mercilessly. On February 14, Chancellor Dollfuss announced that the worst was over and pleaded with the workingmen to lay down their arms, promising amnesty to all who surrendered before noon on February 15, except the ringleaders of the insurrection.

Red Army Display.—The annual display of the Red Army took place in Moscow on February 9, with an impressive showing of mechanization. On February 11, General Vassily Bluecher, commander of the Soviet Far Eastern Army, charged Japan in a speech before the All-Union Communist congress at Moscow with preparing for war by strategic construction of planes, and of roads and railways in Manchukuo. His statements were characterized as mere bellicose talk by the Japanese War Office. In the meanwhile, on February 12, an Export-Import Bank was formed in Washington by the Reconstruction Finance Corporation to finance trade between the United States and Russia.

Amnesty Granted in Japan.—The official celebration of the recent birth of the Crown Prince began with a proclamation on February 11 in which the Emperor granted a general amnesty to prisoners. All death sentences were commuted to life imprisonment, life sentences to twenty years, and so on proportionately down the scale. The Tokyo press estimated that 35,000 prisoners were thus benefited by reduced sentences and 100,000 more by restoration of civil rights. Two days later the House of Representatives passed the huge army and navy budget, in the form in which it was received from the Cabinet, by a vote of 411 to 36. The bill was then sent for approval to the Upper House.

Latin-American Conference.—The first conference of South American Chambers of Commerce was in session last week at Valparaiso. The first meeting was opened by Chilean Foreign Minister Miguel Cruchaga Tocornal, who pointed out that the delegates were now to continue the work of the recent Pan-American Conference at Montevideo by breaking down trade barriers and foster-

ing commercial development in all Latin-American countries.

British Labor Party.—The British Labor party on February 13 issued a statement describing the civil war in Austria as one of "ruthless dictatorship" which the labor movement of that country was resisting. Leaders of the British Labor party sent out a call for funds to help the Austrian Socialists in their defense "of democratic institutions." The British Government, however, maintained its traditional stand-off policy of waiting until events materialize before making public any official statement regarding the crisis in Austria. A combined movement of the Laborites and the Liberals in the House of Commons on February 14 to force the Government to prohibit the private manufacture of arms was defeated by the Conservatives by a vote of 175 to 58. The Conservatives maintained that such a policy would increase unemployment, afford an incentive to foreign countries to increase their manufacture of weapons and that Britain's own security would be endangered. Final settlement of the long drawn out negotiations of the Anglo-Russian trade treaty was reported to be near completion. The treaty will require Soviet Russia to buy as much as she sells to Great Britain. As a result, an annual increase of British exports to the amount of \$20,000,000 is expected to correct the present trade balance which has favored Russia.

Balkan Pact.—Four Balkan nations—Rumania, Turkey, Yugoslavia, and Greece—signed a mutual pact of non-aggression at Athens on February 9. The signatories bound themselves to respect each other's territorial integrity for ten years. The British criticized the agreement on the ground that it had not secured Bulgarian adherence. The pact was assailed by Bulgarian Nationalists, but defended as highly constructive and pacifying by Nicolas Titulescu, Foreign Minister of Rumania.

Prague Nuncio.—On January 9 word came from Rome that Msgr. Pietro Ciriaci, hitherto Nuncio to Prague, had been promoted to the nunciature of Lisbon. In spite of the excitement that had been created by the Nitra incident and the controversies it stirred up, the Nuncio's departure was attended with sincere regret by Government and people in Czechoslovakia. At an audience on January 23 to Czechoslovak seminarians the Holy Father indicated his profound interest in the situation in their country.

Cuban Trade Revives.—On February 10, Secretary of State Cosme de la Torriente expressed the warm approval by his Government of the recommendation made by President Roosevelt to grant Cuba a sugar quota of 1,944,000 short tons for 1934. "President Roosevelt," said the Secretary, "has personally given Cuba a new demonstration of his interest in our problems and has manifested in an unmistakable manner his feelings of sincere friendship towards us. . . . One direct result of

his policy will undoubtedly be to bring about a rise in the price of sugar and thus to improve the economic and social conditions in Cuba." United States Ambassador Caffery notified the Cuban Government that Cuban rum manufacturers may send 600,000 gallons of alcoholic beverages into the United States before April 30. Mr. Caffery said that the United States Government was ready to issue permits "without requesting any compensative advantages for American imports to Cuba." When Secretary of the Treasury Saenz was questioned regarding the illegality of the large loans made to the Machado régime by New York bankers, he said that an international commission would probably be named to study these financial transactions.

Nanking-Canton Agreement.—The tension in South China between the Governments of Nanking and Canton lessened considerably last week when it was agreed that both Governments would jointly nominate the members of the new Fukien Province regime, Canton choosing the Finance Minister. Nanking also agreed to assist Canton in floating a loan of \$15,000,000 (Mexican) from Chinese bankers in Hongkong. Canton in turn promised to assist Nanking in its anti-Communist drive in Southern Fukien.

French Coalition Cabinet.—Gaston Doumergue, the new Premier, announced the personnel of his Government of National Union on February 9. The list carried the names of six former Premiers and included representatives of all the parties from the extreme Right to the New Socialists on the Left. Orthodox Socialists under Léon Blum and Communists were not, however, included. The Premier was announced as holding no ministry, and both André Tardieu and Edouard Herriot were named Ministers of State without portfolio. On the same day rioting again broke out in the streets of Paris when Communists and extreme Labor elements held a meeting, despite a police order forbidding it, to "protest against Fascism." In the Place de la République and the Boulevard Voltaire there was an exchange of gunfire between police and the demonstrators, but casualties were not reported. Two churches, St. Ambrose's and St. Joseph's, were set afire. The general strike on Monday, called by Labor leaders in a similar protest, was judged a complete failure by its opponents but a huge success by its organizers, the latter estimating that seventy-five per cent of organized workers had responded to the strike summons. There were small bloody clashes in the Provinces and in Paris a complete stoppage of taxicabs, street cars, and buses, with the subways able to give only reduced service. No newspapers were published except the *Action Française* and the Socialists' daily. Many other workers joined in the demonstration by a temporary stoppage of work. A crowd estimated at 30,000 persons gathered in the Place de la Nation to hear speeches, but fortunately no disorder resulted. On February 15, the Premier appeared before the Chamber and in a noisy session piled up a large majority. A form of gag bill, forbidding discussion of budget details, was then approved.

Franco-British Trade War.—These spectacular events served, however, to obscure the serious trade war that was rapidly developing meanwhile between France and Great Britain. When some time ago Paris reduced the quotas of British imports, London retaliated by imposing new super-tariffs on French goods. These tariffs went into effect on February 12. Immediately the French ministry replied by denouncing the trade and maritime treaties of 1882 and 1926, and this move was openly admitted to be a measure of reprisal. The quarrel, at a deadlock last week, threatened to involve the nation's commercial relations with the United States, since Paris was forced to admit the British contention that Britain had suffered discrimination and that the French office had granted American exporters privileges which it had refused to England.

French Reply to Berlin.—An aggressive tone was used in the reply approved by the French Cabinet on February 13 to the German disarmament note of January 19. The change of tone was ascribed to the preponderance of the Right element in the new members added to the Cabinet since the change of Government. Four points were said to have been emphasized in the French reply: (1) Germany's semi-military organizations must be counted as part of her regular army; (2) France does not consent to disarm as the price of preventing Germany's disarmament; (3) guarantees must be provided; (4) a solution must be found at once. The questions in the German note were left unanswered.

British Hesitation.—A meeting of officials of the Disarmament Conference on February 13 in London was unable to reach a date for the reconvening of the bureau, or steering committee of the conference. Stanley Baldwin, Lord President of the Council, issued a warning that if the disarmament conference should fail, Britain would be obliged to begin to increase her armaments. A bill sponsored by Laborites and Liberals for prohibition of private munitions manufactures was defeated in the House of Commons on February 14 by 175 to 58. Prevailing British opinion favored equal military armament but not equal naval armament for Germany; also opposed equality of ratios for Japan's navy.

Just how serious is the situation in our courts today will be told by a distinguished authority, I. Maurice Wormser, in "The Law's Delay and Its Consequences."

The third and last article in the important series by Basil C. Walker will be called "Consolidating the Gains."

Written by a close friend of the dead editor, "Father Hudson, the Pioneer Editor," will be a biographical tribute by Patrick J. Carroll.

The appearance of the appendix to the Oxford Dictionary gives John LaFarge the occasion to write "Can Language Be Organized?"